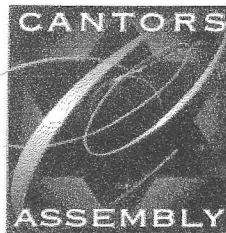


Proceedings of the
58th Annual
Cantors Assembly
Convention



May 22 – 26, 2005
The Westin Stamford
Stamford, CT

CANTORS ASSEMBLY OFFICERS AND EXECUTIVE COUNCIL

July 1, 2004—June 30, 2005

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58th Annual Convention of the Cantors Assembly

Sunday, May 22 – Thursday, May 26, 2005

The Westin Stamford – Stamford, CT

SUNDAY, MAY 22ND

12:00 – 2:00 pm.....Vendor Set-Up

2:00 – 6:00 pm.....Vendor Hours..... Le Grand Jardin C

9:30 pm – 12:00 am

2:00 – 3:00 pm.....REHEARSAL:.....Labyrinth

Yossele Rosenblatt

2:00 – 2:20 Raphael Frieder

2:20 – 2:40 Farid Dardashti

2:40 – 3:00 Martin Goldstein

Accompanist: Tova Morcos-Kliger (Los Angeles, CA)

2:00 – 5:00 pm.....Registration/Ayelet..... Hotel Lobby

2:00 – 3:00 pm.....REHEARSAL:.....Labryinth

Yossele Rosenblatt

3:00 – 3:20 Marcia Tilchin

3:20 – 3:40 Itzhak Zerebker

3:40 – 4:00 Rebecca Carmi and Alisa Pomerantz-Boro

Accompanist: Joyce Rosenzweig (New York, NY)

4:00 pm.....Glen II & III

David Kusevitsky: A Review of the Distinguished Career of this Master

Presenter: Mr. Akiva Zimmerman (Tel Aviv, Israel)

Chair: Hazzan Leon Lissek (Teaneck, NJ)

SUNDAY, MAY 22ND

(continued)

4:00 – 6:00 pm.....REHEARSAL:..... Grove I & II
“New Voices”

4:00 *Fortunee Belilos*

5:00 *Frank Lanzkron-Tamarazo*

4:15 *Teron Cohen*

5:15 *Rachael Littman*

4:30 *Deborah Jacobson*

5:30 *Susan Mazel*

4:45 *Marshall Kapell*

5:45 *Marina Shemesh*

6:15 pm.....Evening Services.....Glen II & III
מנחה: Hazzan Ralph Goren (Margate, NJ)

6:30 pm.....Opening Dinner.....Garden Pavilion
Chair: Hazzan Jacob Ben-Zion Mendelson (White Plains, NY)
הבה נשיר: Hazzan Ilan Mamber (Wyckoff, NJ)
ברכת המזון: Hazzan Sanford Cohen (West Hartford, CT)

8:15 pm.....Grove I & II
מערב and ספירת העמר: Hazzan Eliot Portner (St. Louis, MO)

8:45 pm.....Grove I & II
Concert New Voices: Recent Graduates of the H.L. Miller Cantorial School and Hazamir

*Hazzanim Fortunee Belilos (New York, NY), Teron Cohen (New York, NY),
 Deborah Jacobson (Stamford, CT), Marshall Kapell (Potomac, MD),
 Frank Lanzkron-Tamarazo (Cranford, NJ), Samuel Levine (Brooklyn, NY),
 Rachael Littman (New York, NY), Susan Mazel (Great Neck, NY),
 Marina Shemesh (Worcester, MA)*

Producer: Hazzan Marcey Wagner (Old Brookville, NY)

Accompanist: Joyce Rosenzweig (New York, NY)

SUNDAY, MAY 22ND

(continued)

10:30 pm Late Night Concert Labyrinth

Afro-Semitic Experience: A band of African-American and Jewish-American musicians who are dedicated to preserving, promoting and expanding the rich cultural and musical heritage of the Jewish and African Diaspora. This critically acclaimed cross-cultural band delivers a positive and meaningful musical message about Black-Jewish relations while playing some of the hottest music ever heard in synagogue or church.

MONDAY, MAY 23RD

7:30 am

שחרית and בעל קריאה: Hazzan Alan Sokoloff (Mamaroneck, NY) Glen II & III

Egalitarian שחרית: Hazzan Shira Belfer (New York, NY) Elm I & II

בעלת קריאה: Hazzan Susan Deutsch (Mission Viejo, CA)

דבר תורה: Hazzan Richard Wolberg (Fall River, MA) Elm I & II

8:30 am Breakfast Le Grand Jardin A

Registration Hotel Lobby

9:00 am – 12:00 pm

2:00 – 4:00 pm

8:45 – 10:45 am REHEARSAL Elm I & II

Shabbat Yachad

Vendor Hours Le Grand Jardin C

9:00 am – 1:00 pm

2:30 – 6:00 pm

10:00 pm – 12:00 am

MONDAY, MAY 23RD

(continued)

9:30 – 11:00 amSession 1..... Grove I & II
Have *Them* Make You an Offer You Can't Refuse: Negotiating With Your Financial Future In Mind

Presenter: Mr. Mark Bieler (Scarsdale, NY)

Chair: Hazzan Jacob Ben-Zion Mendelson (White Plains, NY)

9:30 am – 1:00 pm.....REHEARSAL:..... Labyrinth
"Dos Yiddishe Lied"

9:30 Sarah Zemel

11:30 Rebecca Carmi

10:00 Sam Weiss

12:00 Moshe Bear

10:30 Israel Goldstein

12:30 Roslyn Barak

11:00 Louis Danto

9:30– 11:30 pm.....REHEARSAL:..... Labyrinth
Instrumentalists
Mizimrat Ha'aretz

Tova Morcos-Kliger (Piano)

Frank Lanzkron-Tamarazo (Guitar)

Sheldon Levin (Piano)

Ilan Mamber (Guitar)

Allan Robuck (Synthesizer/Keyboard)

David Tilman (Accordion)

Benjamin Maissner (Violin)

Sam Weiss (Trumpet)

Ken Richmond (Violin)

Erica Lippitz (Tof/Percussion)

David Propis (Guitar)

11:00 amBreak with Nosh Grove I & II

11:15 am – 12:45 pm.....Session 2..... Grove I & II
New Works From Transcontinental Music and Shabbat Yachad

Conductor: Hazzan Joseph Ness (West Hartford, CT) and Ensemble

Special Guests: Kenny Karen (Mahopac, NY) and Issachar Miron (New York, NY)

Chair: Hazzan Solomon Mendelson (Lido Beach, NY)

MONDAY, MAY 23RD

(continued)

12:30– 3:00 pm.....**REHEARSAL:**.....Labyrinth
“A New Musical” – Davidson

1:00 pm.....Lunch.....Le Grand Jardin A & B

2:15 pm.....Grove I & II
מנחה: Hazzan Estelle Epstein (Teaneck, NJ)

2:30 – 4:00 pm.....Session 3.....Grove I & II
Establishing Boundaries: Sexual Indiscretions and the Clergy
Presenter: Dr. Stephen Treat (Philadelphia, PA),
Chair: Hazzan Richard Woldberg (Fall River, MA)

3:00– 5:00 pm.....**REHEARSAL:**.....Labyrinth
*From Shtib'l to Cathedral
to Ultimate Jewish Prayer*

4:00 pm.....Monday Night Concert Participants Depart for
Temple Israel Center for Rehearsal and Dinner

4:15 – 5:30 pm.....Sharing Shuk.....Garden Pavilion
Colleagues Bringing Musical Gems to Present and Share
Chair: Hazzan Deborah Jacobson (Stamford, CT)
Accompanist: Hazzan Sheldon Levin (Metuchen, NJ)

4:15– 11:00 pm.....**REHEARSAL:**.....Grove I & II
“A New Musical”

6:00 pm.....Dinner.....Le Grand Jardin A & B
Chair: Hazzan Benjamin Maissner (Toronto, ON)
Sing-In: Yosselle Refrains: Hazzan Joseph Ness (West Hartford, CT)
ברכת המזון: Hazzan Jason Van Leeuwen (Los Angeles, CA)

MONDAY, MAY 23RD

(continued)

7:15 pm Bus Departs for Hotel Lobby
Temple Israel Center

8:00 pm Temple Israel Center

מפירת העמר and מעריב: Hazzan Jacob Ben-Zion Mendelson

(White Plains, NY)

Concert: The Immortal Yossele Rosenblatt

Participants: Hazzanim Rebecca Carmi (Cleveland, OH), Farid Dardashti (New Rochelle, NY), Raphael Frieder (Great Neck, NY), Martin Goldstein (Denver, CO), Fredda Mendelson (Larchmont, NY), Alberto Mizrahi (Chicago, IL), Alisa-Pomerantz-Boro (Voorhees, NJ), Henry Rosenblum (New York, NY), Simon Spiro (London, England), Faith Steinsnyder (East Brunswick, NJ), Marcia Tilchin (Tustin, CA), Itzhak Zhrebker (Dallas, TX), Sol Zim (Hollis Hills, NY)

Accompanists: Tova Morcos-Kliger (Los Angeles, CA) and

Joyce Rosenzweig (New York, NY)

Producer: Hazzan Jacob Ben-Zion Mendelson (White Plains, NY)

11:30 pm New Graduates Meeting Elm I & II

11:30 pm Promenade Concert Labyrinth

Master of Ceremonies: Hazzan Herschel Fox (Encino, CA)

Accompanist: Tova Morcos-Kliger (Los Angeles, CA)

TUESDAY, MAY 24TH

7:30 am

שחרית: Hazzan Henry Rosenblum (New York, NY) Glen II & III

Egalitarian שחרית: Hazzan Eva Robbins (Los Angeles, CA) Elm I & II

דבר נגינה: Professor Mark Kligman (Brooklyn, NY) Glen II & III

8:15 am Breakfast Le Grand Jardin A & B

TUESDAY, MAY 24TH

(continued)

Registration.....Hotel Lobby

9:00 am – 12:00 pm

2:00 – 4:00 pm

Vendor Hours.....Le Grand Jardin C

9:00 am – 1:00 pm

2:00 – 6:00 pm

10:00 pm – 12:00 am

**9:00– 11:30 amREHEARSAL:Labyrinth
“A New Musical”**

9:15 am58th Annual MeetingGrove I & II

(Closed session; members and spouses only)

Membership Report and Induction of New Members: Hazzan Jeffrey Myers
(Massapequa, NY)

Nominations Report: Hazzan Sheldon Levin (Metuchen, NJ)

Presentation of Commissions: Hazzan Abraham B. Shapiro (Lynbrook, NY)

Memorial to Departed Colleagues:

הדפד: Hazzan Emanuel Perlman (Baltimore, MD)

אל מלא: Hazzan Elisheva Dienstfrey (Alexandria, VA)

Bylaws Review: Hazzan Sheldon Levin (Metuchen, NJ)

Fiscal Report: Hazzanim Jack Chomsky (Columbus, OH) and
Abraham B. Shapiro (Lynbrook, NY)

Israel Mission: Hazzanim Nancy Abramson (New York, NY), Jack Chomsky
(Columbus, OH) and Mr. Haim Goutin (Israel Government Tourist Office)

Pension Update: Nina Rone, CEO, Joint Retirement Board

Executive Vice President's Report: Hazzan Stephen J. Stein (Akron, OH)

Honoring of Retirees: Hazzanim Saul Hammerman (Baltimore, MD)
and Morton Kula (Boca Raton, FL)

Placement Report: Hazzanim Morton Shames (Springfield, MA) and
Robert Scherr (Natick, MA)

Presiding: Hazzan Jacob Ben-Zion Mendelson, President (White Plains, NY)

TUESDAY, MAY 24TH

(continued)

11:15 amBreak

11:30 am – 1:00 pm.....REHEARSAL:Labyrinth
From Shtib'I to Cathedral
To Ultimate Jewish Prayer

11:30 amGrove I & II

Samuel Rosenbaum ז"ל Memorial Lecture

"Hazzanut and Klezmer: What's the Connection?"

Presenter: Professor Mark Kligman, Professor of Jewish Musicology
 (Hebrew Union College – Jewish Institute of Religion)

Chair and Presentation of Samuel Rosenbaum Memorial Award: Hazzan Jack
 Chomsky (Columbus, OH)

Presenter: Hazzan Abraham B. Shapiro (Lynbrook, NY)

12:00 – 2:00 pm.....REHEARSAL:Glen II & III
We Are Lights

1:00 pm.....Lunch.....Le Grand Jardin A & B

H.L. Miller Cantorial School Alumni Lunch Charter Oak Room

Chairs: Hazzanim Elisheva Dienstfrey (Alexandria, VA), Michelle Friedman
 (Ridgewood, NJ) and Janet Roth-Krupnick (Summit, NJ)

2:00 – 3:30 pm.....Session 4.....Grove I & II

From Shtib'I to Cathedral to Ultimate Jewish Prayer

Presenter: Benjamin Maissner (Toronto, ON)

Chorus: Hazzanim Nancy Abramson (New York, NY), Rebecca Carmi
 (Cleveland, OH), Raphael Frieder (Great Neck, NY), Frank Lanzkron-Tamarazo
 (Cranford, NJ), Fredda Mendelson (Larchmont, NY), Judith Naimark
 (E. Elmhurst, NY), Alan Robuck (Orlando, FL), David Rosen (Livingston, NJ),
 Ken Richmond (Syosset, NY), Marina Shemesh (Worcester, MA),
 Murray Simon (Princeton, NJ), Eliot Vogel (Narberth, PA),

Ms. Sharon Brown (St. Petersburg, FL), Mr. Moe Glazman (Westchester, NY)

Chair: Hazzan Jacob Ben-Zion Mendelson (White Plains, NY)

Accompanist: Ms. Joyce Rosenzweig (New York, NY)

TUESDAY, MAY 24TH

(continued)

2:00 – 5:00 pm REHEARSAL: Labyrinth
"A New Musical"

3:30 – 4:30 pm REHEARSAL: Glen II & III
Piano and Soloists
Like Smoke Above the Wind

3:30 pm Grove I & II
מנחה: Hazzan Hamid Dardashti (Cherry Hill, NJ)

3:45 – 5:00 pm Session 5 Grove I & II
We Are Lights / Choral Music of Stephen Schwartz
The choral music of Stephen Schwartz, presented by the four choirs and
instrumental ensemble of Beth Sholom Congregation, Elkins Park, NJ
Presented by the Beth Sholom Choirs, Hazzan David Tillman (Elkins Park, PA),
Conductor
Chair: Hazzan Sheldon Levin (Metuchen, NJ)

4:30 – 6:00 pm REHEARSAL: Glen II & III
Piano and Choir
Like Smoke Above the Wind

5:00 – 8:00 pm REHEARSAL: Labyrinth
"A New Musical"

5:30 pm Cocktail Hour Le Grand Jardin Foyer

6:30 pm Dinner Le Grand Jardin A & B
Chair: Hazzan Marcey Wagner (Brookville, NY)
הבה נשיר: Hazzan Julie Jacobs (Brooklyn, NY) and the Catskill Klezmerim
ברכת המזון: Hazzan Daniel Gale (Bay City, MI)

TUESDAY, MAY 24TH

(continued)

8:15 pm Shoah Commemoration Grove I & II

- Es Brent: Hazzan Sam Josephson (Fair Lawn, NJ)
- Personal Reflection and Hazkarah: Hazzan Erno Grosz (Forest Hills, NY)
- Presentation of Holocaust Torah
- Holocaust Kaddish (composed by Lazar Weiner): Hazzan Murray Simon (Princeton, NJ)

מעריב: Hazzan Steven Stoehr (Northbrook, IL) and Ensemble **Grove I & II**

ספירת העמר: Hazzan Marc Dinkin (Walnut Creek, CA)

Installation of Officers

Installing Officer: Hazzan Henry Rosenblum (New York, NY)

9:45 pm Concert Grove I & II

Premiere Performance of "A New Musical"

By Hazzan Charles Davidson, music, and Esta Cassway, lyrics

Performers: Students of the H.L. Miller Cantorial School

Producer: Hazzan Sheldon Levin (Metuchen, NJ)

11:30 pm Promenade Concert Labyrinth

Master of Ceremonies: Hazzan Simon Spiro (London, England) featuring the
Montreal Festival Singers

Accompanist: Tova Morcos-Kliger (Los Angeles, CA)

WEDNESDAY, MAY 25TH

7:30 am Glen II & III

שחרית: Hazzan Larry Vieder (Farmington Hills, MI)

עגליתרית: Hazzan Jack Chomsky (Columbus, OH) **Elm I & II**

דבר תורה: Dr. Stephen Brown (Philadelphia, PA), Dean of Davidson School
of Education, JTS

WEDNESDAY, MAY 25TH

(continued)

8:15 am Breakfast Le Grand Jardin A & B

New Delegates Breakfast Garden Pavillon

Vendor Hours

Le Grand Jardin C

9:00 am – 12:00 pm

1:00 – 6:00 pm

10:00 pm – 12:00 am

9:30 – 10:30 am Session 6 Labyrinth

נוסח (Nusah): Building the Case for Preserving our Sacred Song

Presenter: Hazzan Brian Mayer (Providence, RI)

Chair: Hazzan Steven Stoehr (Northbrook, IL)

8:30 – 10:30 am REHEARSAL: Grove I & II

Like Smoke Above the Wind

9:30 am – 12:15 pm REHEARSAL I: Glen II & III

Mizimrat Ha'aretz

9:30 – 9:45: David Tilman

10:30 – 10:45: Kim Konrad

9:45 – 10:00: Benjamin Maissner

10:45 – 11:00: Stacy Sokol

10:00 – 10:15: Arthur Katlin

11:00 – 11:15: Marcey Wagner

10:15 – 10:30: Nancy Abramson

11:15 – 12:00: David Propis

10:30 am Break with Nosh Le Grand Jardin Foyer

WEDNESDAY, MAY 25TH

(continued)

10:30 am – 12:15 pm.....REHEARSAL II:Labyrinth

Mizimrat Ha'aretz

10:30 – 10:45: *Rafi Frieder, Song Leading and Solo*

10:45 – 11:00: *Ilan Mamber, Song Leading and Solo*

11:00 – 11:15: *Deborah Katchko-Gray/Kim Komrad/Stacy Sokol, Song Leading*

11:15 – 11:30: *Deborah Katchko-Gray, Solo*

11:30 – 11:45: *Elias Rosemberg, Solo*

11:45 – 12:00: *Israel Singer, Solo*

12:00 – 12:15: *Ilan Mamber, Solo*

10:45 am – 12:00 pm.....Session 7.....Grove I & II

Premiere of Charles Osborne's "Like Smoke Above the Wind:" a 60th anniversary commemoration of the end of World War II

Narrator: Hazzan Laurence Loeb (Salt Lake City, UT)

Soloist: Hazzan Roslyn Barak (San Francisco, CA)

Chorus and Instrumental Ensemble

12:15 pmLunch.....Le Grand Jardin A & B

1:30 pmSession 8.....Grove I & II

"The Unique Musical – A Cappella Sound of Simon Spiro", featuring Hazzan Spiro and his Montreal Festival Singers

Chair: Hazzan Jacob Ben-Zion Mendelson (White Plains, NY)

3:00 pmSession 9.....Labyrinth

The Siddur as a Vehicle for Personal and Communal Change

Presenter: Dr. Steven Brown (Philadelphia, PA), Dean of Davidson School of Education, JTS

Chair: Hazzan Marcey Wagner (Old Brookville, NY)

WEDNESDAY, MAY 25TH

(continued)

3:00 – 4:15 pm **DRESS REHEARSAL:** Grove I & II
Mizimrat Ha'aretz

3:15 – 4:15 pm **REHEARSAL:** Elm I & II
Dos Yiddishe Lied

3:15: Roslyn Barak

3:45: Louis Danto

3:25: Moshe Bear

3:55: Israel Goldstein

3:35: Rebecca Carmi

4:05: Sam Weiss

4:15 pm Grove I & II
מגוזה: Hazzan David Lipp (Louisville, KY)

4:30 pm **Session 10** Grove I & II
Dos Yiddishe Lied: an informance featuring the Yiddish Art Song

Presenter: Ms. Joyce Rosenzweig (New York, NY)

Participants: Hazzanim Roslyn Barak (San Francisco, CA), Moshe Bear

(Dix Hills, NY), Rebecca Carmi (Cleveland, OH), Gerald Cohen

(Scarsdale, NY), Louis Danto (Toronto, ON), Israel Goldstein (Jericho, NY),

Paula Pepperstone (Louisville, KY), Sam Weiss (Paramus, NJ), Sarah Zemel
(Harrison, NY)

6:30 pm Grove I & II

Klezmer מעריב: World Premiere of a New Evening Service

Hazzan Kenneth Richmond (Syosset, NY), Composer, and Ensemble

7:00 pm **Dinner** **Le Grand Jardin A & B**

Chair: Hazzan Steven Stoebr (Northbrook, IL)

Presentation of the Mark Kula Scholarship Fund

הבה נשיר: Hazzan Ralph Goren (Ventnor, NJ)

ברכת המזון: Hazzan Susan Deutch (Mission Viejo, CA)

WEDNESDAY, MAY 25TH

(continued)

9:00 pm Grove I & II

ספירת העומר: Hazzan Kenneth Richmond (Syosset, NY)

Concert: Mizimrat Ha'aretz: A Sing-In "The Love of the Land" in tribute to Naomi Shemer and Uzi Chitman

Convention Simcha Band: Hazzanim Frank Lanzkron-Tamarazo (Cranford, NJ), Guitar; Erica Lippitz (S. Orange, NJ), Tof/Percussion; Sheldon Levin (Metuchen, NJ), Keyboard; Ilan Mamber (Wyckoff, NJ), Guitar; David Propis (Houston, TX), Guitar; Ken Richmond (Syosset, NY), Violin; Alan Robuck (Orlando, FL), Synthesizer; David Tilman (Elkins Park, PA), Accordion; Sam Weiss (Paramus, NJ), Trumpet

Singers: Hazzanim Nancy Abramson (New York, NY), Raphael Frieder (Great Neck, NY), Deborah Katchko-Gray (Ridgefield, CT), Kimberly Komrad (Gaithersburg, MD), Benjamin Maissner (Toronto, ON), Ilan Mamber (Wyckoff, NJ), David Propis (Houston, TX), Elias Rosenberg (Chestnut Hill, MA), Israel Singer (Closter, NJ), Stacy Sokol (Swampscott, MA), David Tilman (Elkins Park, PA), Marcey Wagner (Old Brookville, NY)

Accompanist: Ms. Joyce Rosenzweig (New York, NY)

Producers: Hazzanim Benjamin Maissner (Toronto, ON) and David Tilman (Elkins Park, PA)

11:30 pmPromenade ConcertLabyrinth

Master of Ceremonies: Hazzan Stephen Dubov (Bloomfield Township, MI)

Accompanist: Ms. Tova Morcos-Kliger (Los Angeles, CA)

THURSDAY, MAY 26TH

8:00 amGlen II & III

שחרית: Hazzan Marcia Tilchin (Tustin, CA)

בעל קורא: Hazzan Arianne Slack (New York, NY)

THURSDAY, MAY 26TH
(continued)

- 9:00 am Breakfast Le Grand Jardin A & B
- 9:00 am – 1:00 pm Vendor Hours Le Grand Jardin C
- 10:30 am Executive Council Meeting Elm I & II
- 1:00 pm Lunch Le Grand Jardin A & B

CANTORS ASSEMBLY MISSION STATEMENT

The Cantors Assembly, the largest body of Hazzanim in the world, is the professional organization of Cantors which serves the Jewish world. We are a founder and supporter of the Cantors Institute, now the H. L. Miller Cantorial School of The Jewish Theological Seminary. We are affiliated with the Conservative Movement.

Since our founding in 1947, we have remained faithful, as clergy, to our principles:

- to help our members serve the spiritual and religious needs of their congregants
- to preserve and enhance the traditions of Jewish prayer and synagogue music
- to maintain the highest standards for our sacred calling and those who practice it

We safeguard the interests of our members by:

- providing placement services, retirement and pension programs
- publishing materials of Jewish liturgy, music and education
- fostering a spirit of collegiality, cooperation and continued professional growth
- representing Hazzanim to the Jewish and non-Jewish communities at large

We will build on the traditions of the past and will continue to inspire young people to train for the cantorate. We will teach and touch future generations of Jews through:

- Jewish liturgy, music and singing
- continued development of creative, vibrant programs
- the personal rapport our members extend to millions of adults and children.

David Kusevitsky: A Review of the Distinguished Career of this Master

Presenter: Mr. Akiva Zimmerman

Chair: Hazzan Leon Lissek

Tuesday, the sixteenth of Iyar 5745, the seventh of May 1985, was the last time I saw and heard David Kusevitsky. It was at Grossinger's Hotel at the thirty-eighth annual convention of the Cantors Assembly. David, although not in good health, came with his wife, Pat, to spend some time at the convention.

In keeping with the *minhag* of conventions, the hazzan who *davens Ma'aviv* also counts *Sefirah* after dinner. Hazzan Ivan Perlman, who was president of the Cantors Assembly at the time, *davened Ma'ariv*. When he saw David enter the dining room, he asked him if he would like to do *Sefirah*. David counted the Omer and before the blessing he sang, "*hineni muchan umezuman*." After counting the daily Omer, he sang, "*uvechein yehi ratson milfanecha shebizchut sefirat ha'omer shesafarti hayom*." All who were present applauded David with great enthusiasm. In my fondest memories, I will remember this *Sefirah*. In Psalm 29, we say, "*kol hashem bakoah, kol hashem b'hadar* (the source of majesty is God's voice)." About David Kusevitsky, we can say "*kol david b'hadar*" because his performances were "*b'hadar*," with great majesty.

Three months after the convention, on the fifteenth of Av 5745, August 2, 1985, David Kusevitsky passed away at the age of seventy-four. From 1967 until his death, I had a friendship with David and Pat. I was his advocate in Israel. We corresponded for many years and in my collection I have the letters he and Pat wrote to me.

Once I stayed in their home for a few days. It was after their daughter Elaine passed away. David and Pat told me that since her death they could not enter her room. I knew her from her visit to Israel and I know how she suffered in her youth.

David and I used to discuss trends in hazzanut, such as the fact that there were hazzanim who were only officiating for the High Holidays and *Pesah*. David told me, "I love to *daven*, I love the *omud*. Although according to my contract, I only have to officiate three times a month, frequently I also officiate on the fourth Shabbat. I love it. I love my profession as a hazzan." He told me that there is a difference between a concert and standing on the *omud*. "In a concert, I am singing in the synagogue, but when before the Holy Ark, I am *davening*!"

David was a wonderful human being, a good friend, and beloved by his congregation, Temple Emanuel in Boro Park, where he served for thirty-seven years (1948-1985). He used to tell me that most cantors had problems with their rabbis, but not he. He said that he and his rabbi, Baruch Silverstein, served the community in extraordinary harmony for almost four decades. David told me, "I know what I have to do, the rabbi knows what he has to do, and we both know what we have to do together." When I was at Temple Emanuel, I told Rabbi Silverstein that the synagogue is blessed with *mizmor l'david*, the songs of David. Rabbi Silverstein told me, "Don't forget about *baruch she'emar*. Our synagogue is a combination - *baruch she'emar* and *mizmor l'david*."

David Kusevitsky was a devoted member of the Cantors Assembly. At the 1966 convention, there was a special session dedicated to him. He was interviewed by Hazzan Professor Moshe Wohlberg. Here his life story, based on Wohlberg's interview, as well as what David wrote and told me about his life and his way in the cantorial world.

He was born in Smargon in 1911. He was the fourth son of Avigdor and Alta Kusevitsky. His eldest brother, Moshe, was twelve years old at the time, Jacob was ten, and Simcha was six. I asked David if he remembered his native town of Smargon. He answered that he could

not remember anything because when he was three years old, World War I began and the Kusevitsky family, as well as most Jewish families in Smargon, had to leave town. The family fled from Smargon to Vilna, from Vilna to Minsk, and from Minsk to the borders of Siberia. From Siberia they fled to Kharkov and finally to Rostov where they settled. The three older brothers sang in synagogue choirs. Moshe sang with Hazzan Shimon Alter and Hazzan Eliezer Gerovitch. David's parents, Avigdor and Alta were musicians. Avigdor played the violin with his children. He bought a small violin for little David, who was six years old. David told me he was a talented violinist as a child.

In 1921, the family moved to Vilna, then the famed cradle of cantors. Moshe and David joined the choir in the Vilnius Congregation, the only one that is still in existence. Moshe led the tenors and David supervised the children who sang in the choir. The cantor was Abraham Moshe Bernstein. When Moshe was called to the Vilna Great Synagogue, David and Simcha joined the choirs of this shul. David attended the Hebrew Gymnasium, Tarbut, and the music conservatory in Vilna. Last year, while in Vilna, I visited the office of the Jewish community, which was located in the house where the Tarbut Gymnasium was located until World War II. At the age of fourteen, David wrote many cantorial compositions and dreamed of becoming the conductor of a symphony orchestra. He told me a story of how he became a teacher for cantors. One day, on his way home, he met a tall man with a long beard. This man was David's first student. He asked David to teach him to sing Yossele Rosenblatt's *Tikanta Shabbat*. By seventeen, David had become a conductor in a school in Vilna, as well as a music teacher. His brother, Jacob, was appointed cantor in Lemberg and he took David with him to serve as choir leader. During that time, David finished his music studies at the Lemberg Conservatory. After a year, Simcha asked Jacob to release David because Simcha needed him as a choir leader and *hazzan sheni* in Rovna.

In 1931, David was drafted into the Polish army. His talents were soon discovered and he organized a choir of one hundred soldiers. He stayed in Krakow and lived in the house of Hazzan Meilech Kaufman, the brother-in-law of Yossele Rosenblatt. After his army experience, David joined his parents in Warsaw, where his brother Moshe was officiating in the world famous Tlomazke Shul. Moshe recognized David's vocal talents and David appeared at various Warsaw functions. In 1934, the Tlomazke Synagogue celebrated the twenty-fifth anniversary of its hazzan. There was a special performance of Handel's oratorio, *The Creation*, in Hebrew. One of the soloists was David Kusevitsky. Of the performance, a reviewer wrote, "David Kusevitsky will become a great hazzan." David was offered a position as choir leader in Constantinople, where the famous Hazzan Gershon Shaposhnick was the chief cantor. Moshe said to David, "It is very hard work to be a choir leader. If you develop your tenor voice, you should try to become a cantor." In 1934, David *davened* for the first time as a hazzan for the High Holidays in the Philharmonic Hall in Lodz. He was accompanied by a choir of forty voices. His choir leader was the famous musician Rubin. Rubin was drunk and when he started *Ma Tovv*, he fell down and David had to continue conducting.

In 1935, Simcha moved to Scotland and Jacob relocated to London, so David was called to Rovna and became the cantor of the famous Rovna Shul. In 1937, David received a call from London. A new shul in London, the Hendon Synagogue, asked him to take the position of the First Minister Reader of the synagogue, a position he held for eleven years (1937-1948). In Hendon, he met Patricia Issacs and they wed in 1941. They had four children: Valerie, Elaine, Michael, and Henry. During those years, David was also an instructor at the "Jews College" where he taught cantorial music to rabbinical students. One Shabbat morning in 1948, Simon Ackerman, a merchant from the United States, was visiting London. He was so inspired by David's voice that he invited him to come to New York. From May of 1948 until he passed away in August of 1985, David was the cantor of Temple Emanuel in Boro Park. He traveled all over the world. In 1953 at Carnegie Hall, Alta proudly attended a joint recital of four famous hazzanim: her four sons Moshe,

Jacob, Simcha, and David. David arranged all of the music. In 1956, David visited Israel for the first time. In five weeks, he *davened* four Shabbatot and sang in forty concerts, sometimes twice in one day.

In addition to his position as hazzan, he was also a professor of hazzanut at the Jewish Theological Seminary of America and at the Jewish Teachers Seminary Herzlia. From 1967 to 1972, and again from 1977 to 1984, he visited Israel annually. His concerts and *davening* in Israel, and especially in Tel Aviv, became an annual event. I am proud that I was privileged to be his advocate in Israel since 1977. From 1977 on, all of his performances in Israel were done gratis. After the Six Day War in 1967, David went to Israel to entertain and inspire the troops. A tour of Sinai and a visit to the Suez Canal were highlights of the tour. On the border of the Suez Canal, he sang his composition, *Hama'avir Banav Ben Gizrei Yam Suf*. He visited the Kotel and recited the *Yizkor* service for the fallen soldiers of the 1967 war. He was a guest of Israeli President Yitzhak Navon, Prime Minister Menahem Begin, and the mayor of Tel Aviv, Shlomo Lahat. His inspiring voice and outstanding talents have made David Kusevitsky one of the leading cantors of our generation. He was admired by his colleagues and respected by a worshipful public that stood deeply moved by his great voice and vibrant personality. His own compositions included original tunes endowed with the noblest tradition of hazzanut.

I will finish with the words of Rabbi Irving Lehrman, who wrote to David when Temple Emanuel of Boro Park celebrated David's thirty-five years of service to his congregation: "You have become a legend in your lifetime and you are truly *na'im z'mirot yisrael*, the sweet singer of Israel. God has blessed you with a brilliant voice, a great heart, a beautiful soul, and true nobility of character. All of these, coupled with your great musicianship, have made you the cantor par excellence." In his moving eulogy, Rabbi Silverstein said, "Vayifkod Makom David. David's place is empty - he was the hazzan of Klal Yisrael."

Have Them Make You an Offer You Can't Refuse:
Negotiating With Your Financial Future In Mind

Presenter: Mr. Mark Bieler

Chair: Hazzan Jacob Mendelson

I come to my affinity for hazzanim honestly. My dad had a program on WEVD where he had guest hazzanim who were frequent visitors and they would even fight to have an opportunity to be on my dad's program. Needless to say, I grew up around hazzanim and all of the *mishegas* that entails, especially with the great ones. To me, the hazzanim of my father's day seemed to be of two types, the stars and everyone else. I cannot imagine that you actually negotiated with the great hazzanim. I just cannot picture such a thing. I think that the idea of negotiation would have been laughable to them. With these hazzanim you begged, you cajoled, you hoped that you did not offend them. That was the nature of dealing with them in negotiations. As for everybody else, in those days, there was not much negotiation either. The *shul* president said, "Here is what we can afford." You either had a contract for all year or, most often, for only *Yom Tov* and *Shabbat M'varchim*. With those kinds of contracts, you needed to have a second or third job because the pay was poor. Now, the world is different, particularly the world in our Conservative movement. The men and women who are our hazzanim are a highly integrated part of the *klei kodesh* in all of our synagogues, and not merely talent that shows up every once in a while to lead services. The nature of the duties of hazzanim has changed, as well as the financial and other terms that must be agreed upon in negotiating with hazzanim.

The way we manage our *shuls* is far from ideal. Most synagogue presidents serve for two or three years. This kind of rotating management is not what a company would have unless it was doing poorly, nor is it ideal from the point of view of managing the staff in a productive way. You can be sure that as hazzanim you have to protect yourselves from the fact that a pharaoh will come who does not remember Joseph. Even though you have a great relationship with the current pharaoh, you cannot guarantee that down the road things are not going to change significantly,

for better or for worse. Nothing is for certain and you have to protect yourselves from that eventuality. The days of deals being made by shaking hands with whoever was the big *macher* are gone. Like it or not, we are in an era when contracting is an important and complex activity for both sides of the equation.

Now, we have very limited time. Much of what I am going to cover today would normally be covered in a two-or three-day seminar, so I am going to zip through rather quickly. What I am going to cover today with you are the phases of the negotiating process and the elements that go into each phase. I will touch upon some important issues around the style you choose to negotiate with and the style that you will be confronted with, as well. I also want to cover a couple of frequently asked questions. For example, in a negotiation, who should go first? This is a question people frequently ask me and, unfortunately, the answer is that it depends, but we will get to that later on in the session. I will also discuss the concept of using an agent to negotiate on your behalf.

Let us first talk about the process. The negotiating process has three parts to it: a pre-negotiation, the actual negotiation, and the post negotiation. How much time do you think people ought to spend in a typical negotiation on the pre-negotiating process, on all the things you do before you even sit down to start negotiating? The answer is that you should spend at least half the time on the pre-negotiating process. The literature would say that in most successful negotiations seventy-five to eighty percent of the time is spent in the pre-negotiation. When we think of pre-negotiation for contracting with hazzanim, many activities might go on in that pre-negotiating phase.

One of the first objectives of pre-negotiation is to confirm the objectives of both sides. In a negotiation, it is very powerful to show that you have spent some time thinking about the needs of the *shul* and understanding the financial situation of the *shul*. Of course, the president or whoever is negotiating will not usually start the negotiation by describing a huge surplus that the *shul* has, but showing that you understand is very

important. Try to get a sense of what all of their objectives might be, not just financial objectives. Obviously, a big objective is term. That is one of the things that you have to get a sense of, where they are and where you might be. You want to research facts and precedents, including market data. The Cantors Assembly conducts a survey every two years and it is important to know the data, particularly as it relates to your community. There are geographic biases you have to review in terms of understanding market data, but having a sense of those things is very important.

You want to plan the tactical moves that might be made by both sides. You are playing a game of chess. You want to spend time thinking about how you are going to start, if you are going to start, and what is liable to happen. This is something people do not usually do prior to negotiation. It is complex and difficult sometimes, but it is something you ought to do. You should help to decide the time and place of the negotiation, as well as the people involved in that process. There may be ways that you can influence the process to have someone involved that you think is more on your side. You need to think some, and not just wait for the committee to arrive at your doorstep and say, "Nu? It's time to negotiate."

There is a part of the negotiating process that I think is important, and that is the process of subtly beginning to manage people's expectations. This is different from sitting down in the room and saying, "I want a ten percent raise." It is more about managing people's expectations around term and managing people's expectations around what your expectation is financially, or otherwise, and not so much about putting yourself out there in a memo of demands. Perhaps you should field-test your wants and needs with people who are friendly to you in the congregation and let them get a sense of what you are thinking. Know that in most cases it will get back to the appropriate people. Hopefully you have a good enough relationship with the people in power that you can have that kind of conversation with them.

Early on, management of expectations is important. Flat-out lobbying of third parties can be extremely important. When I first got involved at

Temple Israel, we had a management that was not particularly friendly to work with. I had just begun to know Hazzan Jack Mendelson. I was not in an official position, but I had certain influence with certain people. Jack and I got together through some miserable negotiations where I thought that he was being treated awfully. I did not become Jack's representative, but he used me as a third party who could influence other people. Because, at the time, I was human resources director for a major company, my word carried a little more weight than it might have if I had been, at that time, on the executive committee of the synagogue. Use people who are on your side to lobby for your position. Cultivating alliances is another thing you could do during this phase of the negotiating process. Think about relationships after the negotiation. What degree of risk are you prepared to take in terms of the toughness of the negotiation around fraying some relationships that you might currently have? How important are various aspects of what you are negotiating for that you are prepared to take some interpersonal risks? What will it look like afterwards?

You should determine all of your ranges. What is your absolute desired maximum, what is acceptable, and what is a minimum that you must have. One of the ways you look at organizations is by studying strengths, weaknesses, opportunities, and threats (SWAT analysis). That is a pretty effective way to try to understand your synagogue's position. What are the institution's strengths, what are its weaknesses, what are its opportunities, and what are the things that threaten it? Those things can be financial, they can be another synagogue, or they can be demographics. Try to understand that and show that you have done the SWAT analysis so that you can understand what their concerns are. Last, rehearse what your strategy is going to be and determine what your negotiating style is going to be. Even within that list, the time you spend thinking about the other guy and what is motivating him will be the most valuable aspect of the pre-negotiating process. As people have said, the purpose of negotiation is needs/satisfaction and we are all motivated by drives and desires to satisfy our needs and wants. The problem with all of this is that there is an iceberg aspect to all of it. People's visible needs and wants in a negotiation are about fifteen percent of everything that is

driving them. You need to try to understand what that other eighty-five percent is. One of the things I want you to walk away with is this group of notes and the words that go with it. You can beat this to a rhythm. The words are, "what are the needs of the other side?" That will put you way ahead in any negotiation if you are thinking effectively about what the needs of the other side are.

Let us now skip to the post-negotiation process. What are some of the things you think should go on in the post-negotiating process? There is agreement-drafting which you could say is the end of the negotiating process and the beginning of the post-negotiating process, but that has to be done and should be legally reviewed. In the Conservative synagogues that I know, at least nine times out of ten, one of the people whom you are negotiating with is going to be a lawyer on the other side, so you should have a lawyer on your side, as well. Another thing you can do in post-negotiation is establish mechanisms to guarantee compliance. There may be a need to have some mechanism that shows that the congregation is compliant in what they have agreed to. It may be that you have negotiated that you want to receive performance-feedback every year and that should be a normal part of what is going on. You need to put in a process to make sure that will take place.

Because they are relieved to be done with the negotiation, synagogues are sloppy about translating contract-terms into the whole mechanism of payroll and everything else. Often you will have to follow up just to make sure that all the changes have been appropriately made. You may need to think about enhancing or repairing relationships that could have been bruised during the course of the negotiation and making sure that you get off on a positive footing with people. You may have to assist in getting it sold to whomever it has to be sold. That can be a board or an executive committee, whatever the bylaws of the particular congregation call for. You may need to help sell the deal. Last, you should take some time and assess your own performance — what you have learned from your experience and what you might do better the next time.

We are going to talk some about the negotiation itself. Truly, the actual negotiating process is something we could spend weeks on and I am going to apologize up-front for the second time for how quickly we are going to go through some ideas. One of the first things that you are going to have a say in, and maybe more control than you think, are the issues of time, place, and mood. In terms of time, in many situations, you actually control the pre-negotiating time and you may even need to force the timing of negotiation. Now, many of your contracts may have some stipulation that the synagogue has to inform you when a new contract is coming up by a certain date and that they are going to negotiate with you. My experience is that you, the hazzan, can actually take control of the timing to a degree and you can tell the president or whoever is the appropriate person, "Look, I would really like to get this going." Or, maybe your assessment of the situation may say that it is better if it does not get going right away. Still, you have more control over this than you think. That is something you need to think about—what the negotiation is going to be like. You also need to be able to tell the congregation that you would like to be finished by a certain time. At the same time, that setting of limits also allows you to issue a vague threat in a nice way. You should be able to say, "I need to know if we are going to be able to come to terms here because if not, there are other opportunities I may want to pursue and I need time to do that." That is a very nice, non-threatening way to put that threat on the table if that is appropriate to your situation.

Timing is not an unimportant part of all of this, as is overall pacing. I think that there, too, you can maintain more control than you think. You can have a first meeting and then everyone will wait a week to take out their calendars and then it might be another month before you have met again. It has been my experience that you can probably influence the pacing if you want it to go more quickly or if you want it to slow down. But you need to think about these things and not put yourself in the hands of the other party to make these decisions for you. You have more power in this situation than you think. A lot of the pacing issues on the lay side is not a thought-out strategy on their part, it is just that this is their second job or they are volunteers, whereas this is your career. You certainly have every

right to take control of this process to a much greater degree and not just be waiting around on timing issues.

Place is an important thing. You can read books about everything from where you choose to have meetings to what the seating arrangement is at a meeting. Literature is filled with those things, and there is some truth to it. Two parties sitting across from one another at a table is a more formal aggressive negotiation than people sitting at right angles or people sitting next to one another. You have to establish a set of style priorities around how you are going to run the negotiation. All of those things are indicative of the nature of the organization. As I recall, the last time we negotiated with Cantor Mendelson was around somebody's kitchen table. That setting was indicative of the feelings we had for Jackie and hopefully he had for us. Those things are important and, to the degree that you can influence it, make it consistent with your negotiating strategy. I am not saying that a round table is good, the other is bad. You may be choosing to have an extremely aggressive posture through a negotiation for a very good reason and you need to control the environment to match that. During the negotiating process, place also reflects with whom you are going to negotiate. Some of you may negotiate with a couple of people rather than one-on-one. There are advantages to both. Having the negotiation in your office can be a very powerful situation, but there is a whole list of disadvantages to negotiating in your office. One of the most famous disadvantages is that it takes away one of the great negotiating techniques. You cannot storm out of your own office. There is a certain degree of gamesmanship to this. It is not as powerful to say, "I am going to the bathroom and when I get back, you'd better be gone."

As far as mood goes, you must be aware of the words and phrases that you choose, the tone that you choose, the pacing of the negotiation, and the body language that you use. The choices around mood center on the climate of the negotiations. There is formal vs. informal, or tension vs. relaxation in the room. For example, if you start by saying, "Look, my demands are this," that sets one tone, versus if you started with, "Before we begin, I would like to discuss where the synagogue is going, my vision for the role of sacred music in that, etc." That will obviously set the

negotiation off in a different direction. Those are choices you have to make in terms of what you are dealing with and whom you are dealing with on the other side.

Lastly, let me talk about whether you are engaged in a negotiation that would be characterized as confrontational or a collaborative effort. People talk about this in terms of red vs. blue style. Red refers to how confrontational you are going to be through the process, how aggressive you are going to be, or how much it is going to feel like us vs. them. The blue style of negotiating is far more collaborative. In a ten red style, the extreme red style, you seek to dominate. You regard others as adversaries. You start with tough and unreasonable demands. You are inflexible. You use premeditated emotional appeals and you are emotional throughout—screaming, table pounding, those kinds of things. You are evasive and withholding of data for whatever purposes suit you. You make statements rather than ask questions. You are coercive, using power to gain compliance. You are threatening. You show little interest in the needs of the other person. You pretty much have what we call win-lose thinking. One of the ways you can tell an extremely red person is that they would consider a lose-lose better than a win-win. For example, if the negotiators cannot come to a deal and even though the *shul* loves him or her and the *hazzan* quits, so be it. The thought-mentality is that he or she is not going to be pushed around by this person. Those are the extremes of red behavior.

The blue behavior is the flip side of all this. Blue negotiators tend to interact as equals, they are associates rather than adversaries. They start with more reason. They are rational, open, and trusting. They reciprocate in concession-making, share information, ask questions rather than make statements, choose compromise over coercion, use mutual problem solving, show interest in the other party's needs, focus on long-term gains for both parties, and think of a win-win or joint-gain as the best possible outcome. What is the better style? The answer is, again, that it depends. Here is a case, however, where it is not what-are-the-needs-of-the-other-side which you need to be thinking about, but yourself. All of us have an

effective range of comfort. I want each of you to think about yourselves. You may have a preferred way of operating that is two on the blue side, seven blue, or eight red. We all have a range, however, that we can pull off. You need to understand your own capabilities on this blue-red scale. If you try to do ten on the red side and it is not you, you are not going to pull it off, I promise you. Nor will it work if someone tends toward the red side and attempts a ten blue when it is not his or her instinct.

You need to understand this for your competition. That is the other half of the it-depends answer. How are they likely to be with me? What is the situation? How healthy or sick is the synagogue's financial situation that I am going to have to fight for what I want? You need to think about all of those things in order to decide which style, blue or red, to take. Still, make some conscious choices around understanding where you are capable of operating. And be aware of the fact that this is not a single choice for an entire negotiation. The tactical imperative here is that you will change within your range depending upon where you are in the negotiation. These are very important determinations to make for yourself based on knowing where the other guys are coming from and what the situation is, but know your own capabilities of functioning in either a red or a blue mode. Red negotiations always give people a win-lose kind of feeling on both sides. Essentially, this dimension of competitive vs. cooperative is really a critical part of what you are going to be deciding for yourself.

Let us talk about some more negotiating issues. Generally, the more factors you can get on the table, the easier the negotiation is. If you enter the negotiation and say, "I am currently making X and I must make X plus ten percent and I do not want to talk about anything else," then you have created a red situation. Either you are going to get it, or you are not going to get it. It is essentially a red kind of situation. The broader the negotiation and the more aspects that are present on the table, the more the opportunity for compromise exists. You want to broaden the negotiation to whatever degree possible. Let us talk for a moment about content. What might you be negotiating for, besides salary? Vacation, pension, long-term and short-term disability, medical care, severance,

term, CA dues, education, sabbatical, duties, maternity/paternity leave, parsonage, authority, performance management/appraisal, housing, voice lessons, discretionary fund, and clerical support are all things you should consider. My point in this is to go back to what I was saying a few moments ago. The more you have on the table, the more opportunity there is for compromise. There are situations in which a president might find it much easier, even though it costs the *shul* the same, to deliver dollars in housing or in pension rather than in salary for many reasons that you might imagine. It is very important to try to get out of this red kind of negotiation, particularly in the early phases of negotiation. You are putting yourself in a difficult position and you are putting the other party in a difficult position, as well.

Dollars, as we say, are fundable in many ways and a dollar that you get in one way can be worth as much to you as in another way. What I say to groups everywhere is that regardless of your age, especially those of you who are over forty years old, maximize the pension side of what you are doing, if at all possible. If you can handle the cash-flow consequences of having a little less in terms of take-home pay, then go for the pension. I guess you can go up on a discretionary basis to twenty-five percent of salary in pension. That may or may not be the right thing for you. Those of you who do not have financial advisors should either hire one or befriend somebody in the congregation who is a financial advisor who would be glad to give you some help. I have seen contracts for rabbis and cantors with fifty-five-year-old people getting five percent pensions. It may be that they have other sources of pension incomes and obviously I do not know the details of their personal situations, but the one concrete comment I would make about this is that you should try to maximize pension. This notion of deferred, tax-free, compensation is worthwhile. Pension is a very important thing for all of you.

I previously told you that it depends on the matter of who goes first in a negotiation. Let me give you a couple of thoughts about what you are thinking after the pre-phase and about your red-blue determination and

things like that. If you feel that you have better information than the other guy, if you understand the market and he or she does not, if you have a better sense of where you stand in the congregation than the president, if you feel more confident that you are better prepared, then, often, it is better to open first in those cases because you will hopefully have prepared a logic to everything that you are suggesting and you will be able to make some demands. The rules of the game if you are going to open first are that you should probably open at the high end of your expectations. The negotiation is only going to go one way if you open and you need to understand that it is going to be for something less than you asked. Do not ask for something outrageous, do not ask for something that you cannot justify in a concrete way. Having spent eighty percent of your time on the pre-work, you want to be on the high side of the range if you choose to open the negotiation. If you have inadequate information about the synagogue, going first probably gives the other party an edge that you would rather not have them have and you probably need them to come off first and talk to you first. Again, if you go out first, aim toward the high end of your desired range on all points, but always be prepared to support your view with facts. It is very important. "Because I want it" is a rationale that my grandson uses, but it is not going to work for you. The other thing that having a good rationale does is that it gives whomever you are negotiating with ammunition when they have to sell the deal back to someone else and say, "here are the reasons we did what we did."

Generally on every aspect of negotiation, what you try to do for yourself and for the other party is to have an aspiration point, what each side would most dearly like to achieve, a realistic point, what you would feel good about settling for that you think would be a reasonable result, and a resistance point, what you cannot go below. Think about each of your terms in terms of those three negotiating points. At the top, an aspiration; a realistic point; and then your resistance point. Also, to the best of your ability, think about that on each of these points for the person you are negotiating with.

Last, we will talk about the question of using an agent. We heard that somewhere an agent is mandated. Now, I think that is a rather unusual

situation. The answer, of course, is that it depends. What are some of the reasons that you might use an agent? You may think of yourself as an awful negotiator or you do not understand financial things. Those may be reasons to think about an agent. You may be expecting a brutally tough negotiation and you do not want feelings to be destroyed afterwards and using an agent gives some protection against that. It is the flip-side of the president having somebody else negotiate and maintaining the veto power. You may not trust the people with whom you are dealing. Sadly, it can be the case that you would rather have a representative—a more adversarial situation. In most cases, however, your bringing in an agent will be viewed as a red act by the other side, whether it is intended to be or not. Then, depending upon the style of the negotiator, it will either turn out that way or not. A reason not to use an agent is that it is easy for an outsider to misread the entire situation in your institution. I was engaged in a negotiation with an outsider once. By this time, my *shul*, I think, had shifted from bright red to bluish in terms of negotiating style and we were dealing with an agent who came in with a ten-plus red attitude on behalf of his client. He created a very difficult interpersonal situation across the board because he did not understand the nature of the way we had been dealing with people. I think that, to some degree, if you can represent yourself then you should. Whether you think it is fair or not, it adds a degree of respect for your leadership if you can handle yourself through a negotiation. You may need a lawyer for parts of it. You may say, I want to check with my financial advisor on this. There are lots of times when you can bring in expertise, but I think there is a degree of respect for you as professionals if you do this yourself, whether that is fair or not. My own view would be that if it is required to use an agent then certainly go ahead. But start by doing it yourself, or even with a trusted advisor.

That is all we have time for. If anybody ever wants to ask me a question, e-mail me, as I did leave my e-mail address. I do not hire out as a negotiator for *hazzanim*, but thanks to my *tateh*, *alav hashalom*, I will always have a soft spot for all of you and thanks so much for listening.

Establishing Boundaries - Sexual Indiscretions and the Clergy

Presenter: Dr. Steven Treat

Chair: Hazzan Richard Wolberg

Hazzan Richard Wolberg

Dr. Treat has asked questions regarding how we as Jewish people handle the topic of boundaries. I am here to tell you, as chair of the Ethics Committee, that this is not endemic in only one religion, but it occurs in all religions and all clergy. It is a very sad situation and we are going to try to address it. We will entertain questions and answers at the end. I asked Dr. Treat about his bio and how to introduce him and he said, "Say as little as possible." It reminds me of many times when I go to speak, they will ask me, "What would you like us to say about you?" My answer is one word—nothing, just introduce me. I am going to do the same with Dr. Steven Treat.

Dr. Steven Treat

It is an honor to be here. My name is Steve Treat and I am a Presbyterian minister from Pennsylvania, but my main job is that I run the oldest and largest counseling center in the United States. It is a huge counseling center in Philadelphia and we have a wonderful research project going on there. We have put about six or seven hundred thousand dollars in it so far. We have interviewed about two hundred families of second or third generation Holocaust survivors and look at the functionality of these families and how these families have prospered over time. There have been wonderful discussions throughout my organization about it. One of the less savory parts of my job is that I am asked, probably three or four times a year, to be a consultant. I have been asked in the Reform, Conservative, and Reconstructionist traditions and I have been asked in all the Protestant denominations. I have been asked to come and consult in congregations where clergy have crossed some sexual boundaries.

One of the roles I play in my own denomination is that we have a response-team and if somebody makes an accusation, we go in and we take a look at the data that exist, make our best determination, decide whether this goes up in front of a larger committee or not, and give some good information to the people at the head of my denomination. In the last ten years, I would say I have worked with about twenty-five of these cases and in about eighteen or nineteen of them, people have been lifted from their ordination or booted out of their congregations because of lack of fitness for ministry. It is a painful process, but it is a very needed one. Some of the big difficulties that they have had in all of the denominations are not the issue that somebody has acted out, but the issue that these events were covered up. Once they were covered up they became legal and very difficult issues. One of the things we are trying to do is to get these issues out on the table, talked about, and worked with. Our traditions are actually quite different. The list I have, just for starters, in terms of the rules with congregants is a list that actually comes out of my denomination. These are the things that, if brought up in criticisms, could mean the lifting of someone's ordination. Within my congregation and within my faith-system, we would have the ability to lift someone's ordination and remove them from a congregation. It would not be the congregation's individual right.

I was consulting with a Reform congregation down in Pennsylvania and the rabbi was caught on video-tape having sex with one of his congregants. The husband of the congregant videotaped him through the closet. The proof was all there, he was shamed and put through a terrible process. He was resentful and angry that his happened, so there was a lot of defensiveness in his own posturing. The congregation said, "We are having so much trouble finding really qualified Reform rabbis, we don't care what he did, he is staying." My good rabbi friend and I, who were doing the consulting, were basically asked to step out. I certainly have some difficulty with that, and I think that as the Conservative movement you are going to have some difficulty with that if you do not think through some of those kinds of issues. I have tons of stories and I will go into some of those stories if I think they will be helpful. I want to just go down the list of eleven things, and there are probably more on the

list. These are the ones with which I have been involved. I want to talk to you about the consequences of it and how different traditions respond to this, not as a right or wrong by any definition of the term, but just as a point of response and a point of debate for you to think through some of these issues. Goodness knows I am not sure what is right or wrong on some of these issues.

Dating is an issue. If the clergy ends up dating a congregant, this would be seen as a pretty egregious act. In the old days, rabbis and ministers used to date. They would be single and coming out of seminary. They would have just spent three or five years in school and they would be coming into the congregations and this was the place that they met their wives and husbands. I will bet that there are some cantors and rabbis you know who met their spouses in the synagogue. The difficulty with this is pretty obvious. What happens if the dating does not work? The dating does not go so well and they become angry with each other. This is the reason that we do not want dating in the work place. Some organizations or large companies will fire you if you are going to date in the work place. But the difficulty was that when it does not work out, there is anger and they cannot worship in the ways they had before. This is seen as a pretty egregious act. Sexual relationships are the same way. If it were shown that a member of the clergy was having sexual relationships, regardless of whether it was with someone inside or outside of marriage, we would not determine it to be different. Richard and I were just talking about how it might be seen as different within certain congregations, but we would not see it as different. If you were sleeping with a congregant, you would be done.

Counseling is not as much a part of your tradition, it is more a part of my own tradition. Counseling is actually the greatest violation context for clergy who end up acting out. Clergy will end up seeing someone in counseling and they become the better spouse. For example, if you are a married woman and you come in and talk to me about troubles in your marriage, I am instantly going to become the better husband. The reason is that for an hour I can listen to you. I can hear you and be empathetic and I can reach out and you will have my full attention. That might not be

happening in the marriage. I instantly become the better husband. You see me as that so you applaud me and praise me and say, "It's so good talking with you and it feels so great talking to you. My husband, the jerk, I can't talk to him, but I can really talk to you." What happens in counseling is a shift. Finally, the counselor or the clergy says, "I am having trouble, too." Then the clergy person starts talking to the congregant about the trouble he or she is having and hears all about the relationship within that person's life and all of a sudden it switches and gets outside of the boundaries of counseling. Once it gets outside the boundaries, all of a sudden they are having lunch, having dinner, etc. Two or three ministers who are now outside of the ministry ended up in that process. Counseling became a relationship and the relationship became a sexual affair.

In the Episcopal Church, they have limited clergy to only six counseling sessions with the same person. What happens is that so many Episcopal clergy were counseling and did not have the training to do so. Huge lawsuits came when they crossed boundaries or gave advice that they should not have been giving, or creating divorce. The church was afraid of more lawsuits, so they started limiting the amount of counseling that could be done, no matter what your competence was. The standard rule that I would say if I went back into ministry would be that I would not see anyone more than three or four times. It has nothing to do with competence. Let us say that I am a really competent therapist. I would not see anyone more than three or four times because the relationship changes. All of a sudden, I am learning material from their family of origin. Even if I am giving a homily on a Saturday or Sunday morning, they think I am talking about them. We end up in all kinds of difficult situations. There are people I would not even see three times. I would not see the people whom you are interacting with all the time. I would not see the synagogue secretary or the synagogue president. I would meet with them, say that I believe the problem to be serious, and then refer them to someone you feel comfortable with. Let them know before you even begin that you are going to refer them, but also let them know that you do want to understand their story and that you are concerned about them. It is also very difficult to see a rabbi when you are supposed to be worshipping or

celebrating. It can be very awkward if you are at a *seder* and sitting next to the rabbi, the person you are opening up to. I do not see anyone in any other context than sessions.

Pornography and the addiction to pornography is a new and huge issue. Someone can say that this person is not hurting anyone in the congregation because they are just doing pornography at night. I will talk about the sex phone lines in the same vent. I will give you an example that came to us. The wife of a minister came to us and said, "My husband just spent twelve thousand dollars on 1-900 numbers." She was going to get divorced and turned him in. He had bags of pornography and had spent hours and hours on the sex lines. In my tradition, this addiction was seen as an issue of fitness for ministry. We did not deal with it any differently than we would have an addiction to cocaine or alcohol. It was not tolerated and I am not sure if the person will ever be back, but he had to go and do some pretty intense addiction programs.

Pedophilia is actually the first offense that is a crime, unless the pornography is child pornography. Pedophilia is a crime that transcends all of our traditions. I had one of these cases. It was not sexually acted out, but in this case the clergy person was a very trusted person. He used to have young girls come for private voice lessons. He had a choir and the private lessons were at night. Then he went on the chat lines and he was instant messaging one particular student. It went into hugging and kissing and this girl was only thirteen or fourteen years old. He was eventually arrested. There is a very famous case in Pennsylvania where a cantor did this with about five young people in his youth group. He went through them sequentially. He ended up in jail for five or six years. I was called into the congregation at the end of the incident when the congregation was dealing with all the lawsuits. The senior rabbi was such a *mensch*. He opened it up to the entire congregation and said, "This is what it is, this is our response, and this is what we did when we found out." There was nothing that went underground. They thought about it, prayed about it, and worked with it. He did a terrific job with it and I think he saved that congregation a few million dollars.

Predatory behavior is probably the worst possible dynamic. This is a dynamic that if you see it, it is almost one hundred percent male. I have never heard of a case of a woman predator, but that does not mean there is not one. A predator does a standard thing that has nothing to do with faith or religion. A predator needs control and a predator needs to have power. It is a very impudent male. The predator goes into the congregation, scans the congregation, and picks out the woman who is the weakest and the most vulnerable. She is usually divorced or on her own and maybe depressed a bit. He comes to her and says, "I can be there for you." We can do this through counseling, vocal lessons, prayer, or any medium that we have. He says, "I can be there for you" and develops a sexual relationship. This woman says, "This is the first time I have been loved, the first time I have been cared for. Thank goodness there is someone here for me." The relationship ends and the guy then finds a second person. I was at one of our seminaries where a professor had sexual relations with five of his students. What always happens in this case, because it is very much an addiction, is that eventually he does not assess the woman correctly. The woman has more identity, is able to speak up, is able to get angry, is able to say, "I feel used." She speaks up and other people come forward and speak up, as well. This is a huge addiction issue that needs to be dealt with as addiction, usually with programs and groups. Whether someone recovers from that is another issue.

I have had two cases of transvestitism, cross-dressing. This is almost one hundred percent male to female. The ideology has more to do with loss than with sex. It happens mostly with males who lose their moms and they either lose their moms through death or through mental illness. It is literally a way of trying to hold on to an early loss. Exhibitionism is a case I had. The ideology of that is varied. It usually comes out of some level of sexual dysfunction in the family from early time. It is often modeled with depression and what they are doing is trying to get a charge. They are trying to lift themselves up, and it is the charge that creates the sexual energy around it. It also needs to be worked with medically.

I would like to talk about the demographics of why people get into trouble. The demographics are pretty powerful. Much research has been done as to why people cross boundaries. As a psychologist who runs a large counseling agency, as a member of many accrediting organizations, as a minister, as a married person, as a father of a thirty-one-year-old, a twenty-nine-year-old, and a seventeen-year-old, if I crossed boundaries and slept with a client, what would I lose? I would lose my professional license and I would be fired from my job. The board would meet that day and remove me from being director. I would probably get divorced. I would lose some viability with my own children. I would lose everything professionally, personally, integrally that I have worked on for the fifty-four years of my life. Why do you think, if that is the case, that someone would cross one of these boundaries? Why do they put their profession up for ransom for twenty minutes, or two hours, or two months? The answer is that they do it because of personal pain. It is always the case. It is either pain that they have not registered or looked at or places in their lives that they have not integrated. They become incredibly susceptible because they have never dealt with this pain.

The clergy who end up crossing these boundaries are often the most beloved, have the largest congregations, and have the largest followings. There is an arrogance and narcissism that comes out of that. Narcissism comes from the one pie theory. Let us say that we all get together for dinner on a Friday night and there is one piece of pie, emotional pie. And everyone in the room wants that pie and everyone thinks, "How am I going to get that piece of pie?" In a healthy family, there might be five or six pies so that your only instinct is to serve someone else a piece of pie because you know that after you serve a piece of pie to someone else, there will be plenty left for you. Narcissism comes out of emotional abandonment. Arrogance comes out of a lack of self-concept, a lack of feeling good about yourself. It is the only reason you would have to prove yourself. If you are going around trying to prove yourself, everyone knows that you do not have what you are trying to prove or we would just be a collection of human beings working at our jobs and professions. So these things come out of pain.

A healthy self has the ability to integrate strengths and weaknesses, the ability to talk about the good and the bad. They are able to look at themselves as a whole self. Because I am in touch with my weaknesses and in dialogue with my weaknesses, no one can come along and fill them up. I know them myself. Somebody who is not in touch with his or her weaknesses might try to compensate, they might attack back. The place we mostly want to attack is a spouse. I am interested in the healthy self-concept, in the ability to really talk through the health of a person in terms of whether or not they can talk about their strengths and weaknesses. All the people whom I have worked with who have crossed some of these boundaries have had an enormous amount of difficulty talking about their strengths and weaknesses. A person should have self-reflection. They can actually reflect on their own functioning. They can reflect on their strengths and weaknesses when asked. They can take responsibility for themselves. They understand themselves. They actually understand their emotions. There is energy that goes as you are vocal teachers, as you are cantors, and as you are in there for Saturday morning services. You must be in touch with your emotions and you must have your best protective mechanism. For instance, if I am sitting with a woman during counseling and there is sexual energy in the room, there is danger if I cannot feel it. If I am giving a vocal lesson and this woman has a positive transference towards me and I am not in touch with my emotions and I cannot reflect enough to understand my emotions, then I become dangerous. One of the reasons that so many men get in trouble is that they are so far down the line before they even realize that they are in trouble. My wife can point out a dangerous situation before I can figure it out because she is more intuitive. She can walk into a room and say, "Watch out for that woman." I am heading to get a beer and go into the pretzel bowl and I say, "What are you talking about?" Lo and behold, twenty minutes down the line, that woman is moving the room, or playing the room, or crossing some of those boundaries.

People who cross those boundaries are not able to reflect on themselves. They have trouble taking on any level of self-responsibility. The rationales of crossing the boundaries are fabulous. This person really needs me, this person is really needy, I want to give a gift to this person, I want to be

there for this person, etc. The rationales are really key. Many people crossing boundaries do not understand process. If you do not understand process, you do not even know when you are being seduced or when you are seducing someone else. For example, if I meet a woman at a synagogue and I look at her and then look right down her body, I am giving her the communication that I am interested, that I am available. She could pick that up and interpret it in different kinds of ways. There is an energy that gets traded and it has nothing to do with words, it has nothing to do with the content of what I say. It has to do with the energy that is in the room. People who end up crossing these boundaries do not understand those processes. They do not understand that they are generating enormous energy into these relationships or they cannot figure out when a man or a woman is actually creating a lot of sexual energy towards them because they do not have the emotions and they do not get what processes look like.

What do we call it when a teenager wears suggestive clothing? Normal. Now, that should be met by normal parental response, which does not have a lot of energy to it. You are able to detach from it, it is able to get down to the work that you are doing, and that child actually transitions through that phase. Now, what happens if you have a sexual agenda? What happens if you are needy or you do not feel good as a man or a woman and this energy is coming toward you? We respond to it. That dynamic is what I would like to discuss next. That is totally normal behavior. That is going to be out there. There are hundreds of cases where people feel that sexual energy and they respond to it out of their own neediness, pain, and hurt. I am going to give you the reasons why that happens in a minute.

I would like to go through a couple of personality issues of people who end up crossing the boundaries. One of them has to do with complexes. This morning when I woke up at six o'clock, my wife said, "Would you pick up your shoes?" I want to talk about above-the-line and below-the-line behavior. When she told me to pick up my shoes, it was the first thing she said. She did not say good morning, nice day, she said, "Would you pick up your shoes?" So, I picked up my shoes. That interaction took ten

seconds. If I interpret that statement that is being said to me below the line, in the complexes, in my own family of origin, what was she actually saying to me? She is telling me I am a slob; she is criticizing me. I am feeling abandoned by her. She is telling me I am not good enough and she is acting just like my mother. That interaction takes fifty years. There are major emotions that people feel: rejection, abandonment, criticism, invisibility, ineptness, stupidity, and impotency. Those are the major ones.

Let us take the notion of rejection. I felt rejected as a child; my mother or father was not there for some reason. I will take the notion of rejection in my life and I will repeat it. I will induct people to repeat it with me. The person I am most likely to induct is my spouse. I will probably take the notion of rejection and I will organize it in my head to prove that I am being rejected. For example, I could ask myself, how has this group rejected me today? What actual data do I have to prove that I have been rejected? For starters, there are not two hundred people here today for my session. You kept interrupting me with comments. You have laughed at me. Some people came late. I am organizing rejection in my head. Once I feel rejected by you, I lash out at you. When I lash out, then you reject me, which I knew you would do in the first place. You will often find issues of rejection and abandonment in people who cross these boundaries. They usually play them out with their spouses. My wife is a teacher and when I get home tonight, where is dinner going to be? Nonexistent. Where is my wife going to be? She will be up in her study typing. I am going to collect rejection, criticism, and abandonment from her. Now I am back in my congregation on Saturday morning and along comes Rebecca. Rebecca says, "I love your tie. You are so terrific." My wife edits the heck out of my sermons, but Rebecca says, "that was the most brilliant homily ever!" I am playing off this deficit. Rebecca comes along and fills me with how wonderful I am. Someone who is in one of these complexes actually buys into compliments or criticisms. It becomes unbelievably powerful. When Rebecca comes to me when my wife has always been critical of me and tells me how wonderful I am, it is like getting water after crossing the desert. All of a sudden I am crossing boundaries I did not even know I would.

Attributions are issues. Who were you told you were growing up? Were you told you were great, good, smart, beautiful, or competent? Were your siblings told the same things? My sister and I brought report cards home at the same time and it was not a pretty site. She graduated number two or three in her class of six hundred. Now, my parents never once said that I was not smart enough. They were completely supportive. What did I internalize? I internalized that I was not as smart as my sister. Here comes a vulnerability. But Rebecca says that I am the smartest rabbi or cantor that she has ever seen. It is so compelling that I start to taste it at some level. Self-concept is the same way. For somebody who crosses these boundaries, their self-concept is being rewarded. Something they do not like about themselves is being nurtured.

Compartmentalization and rescuing are also big issues. This is the dynamic that is in a third of people who end up crossing boundaries. Do you know what the psychological dynamic of rescuing is? I was doing one of these conferences for a Protestant denomination and one of the ministers came up to me and said, "You know, Steve, I swear, I have never crossed a sexual boundary, but last Sunday afternoon, I was cleaning out the leaves of one of my congregant's gutters, a forty-year-old divorcee. While I was up on the ladder cleaning the leaves out of the gutters, I asked myself, 'How exactly did I get here?'" Cleaning out gutters is not in the job description of cantors and rabbis. How he got there was through rescuing. It is a very common dynamic that you see. If you can become conscious of these things, you can protect yourself. What is rescuing? It is that I am not in touch with my own pain. I have never looked at my own pain, I have not looked at my own family of origin, and I have not really integrated my own pain at any level. What I do is project my pain into someone else. Once I see it I have to fix it. Someone who is rescuing might find himself giving away money he does not have, giving away time he ought to spend with his own family, or ending up in roles that they should never be in because he is going to save this person. But, they are actually attempting to save themselves because they have never integrated their own pain so they lose balance and they cannot find balance.

Many members of the clergy or professionals who work with people come out of their own family of origin and pain and go into these professions as a way of attempting to heal. I have no apologies for that as long as you are conscious of that behavior. If you look at my background and look at the alcoholism in my background, there is no question why I went into a helping profession. That is not a problem to me as long as I am conscious of it. The danger is that I start to rescue someone whom I see. You know you are starting to rescue when you start to step out of typical boundaries. You are working with a student and she tells you that her father is really mean to her. All of a sudden you start doing more and more for that person, and rescuing is one of the major reasons people cross the boundaries.

Depression is behind almost all addictions. Modeled addiction is a very interesting thing. There are people who end up crossing these sexual boundaries who have all sorts of sexual addiction in their family. It is modeling behavior. Attachment and bonding issues are huge. Everyone has certain attachment-fears and issues. We only let people get so close to us. What happens in our professions is that we start working long hours and we start responding to the congregants in all different ways. As this happens, we grow more and more distant from our spouses, our significant others, families, etc. The major defenses against attachment are humor, work, and anger. People tend to have more fights on Friday nights because they are going to be together for the weekend. Another popular time to fight is right before going on vacation. You fight about packing or what time to get to the airport for the purpose of maintaining a level of distance. When I play out my attachment issues with my wife and I only let her get so close, Rebecca sees the opening. She watches me at events and she watches how my wife relates to me. She sees that there is a great distance between us. She sees an opportunity. Because I am in that distance, I become highly susceptible.

In all of our congregations, there are probably a few borderline personalities. They are mostly female. When I was in seminary, I was infuriated by one of my seminary professors who came up to us and said, "When you come to the church on your first day, there will be a woman

who is going to meet you at the door. She is going to say, 'We're so glad you are here and you are going to be terrific.' This person is going to help you unpack and set up your office. She is going to volunteer her time on all of the church committees. Watch out for her." We were infuriated as a class of how you could be that sexist. Lo and behold, I showed up at my first assignment and there was Rebecca. A borderline personality is a very serious personality-diagnosis but it ends up in very specific dynamics. Again, in your congregations, I will bet that you can identify one or two people who are the most dangerous in terms of crossing the boundaries. I would say that in a third to half of the cases, it ends up that if it is a male crossing the boundaries, he will cross the line with a borderline personality.

Borderline personality comes out of enormous deficits of loss. They will come out of a background where they lost their mother, they lost their father, or there was mental illness on some side. They have all sorts of difficulty with attachment. They will do something called splitting. We will take the example in a synagogue that you have a rabbi and a cantor and one of them is really good and the other is really bad. Good and bad get split in this person. If you are on the good side of the split, you are lucky. If you are on the bad side, watch out. There is a lot of splitting in the congregation. This person will go into the congregation and say, there are good people and there are bad people. There are faithful people and there are unfaithful people. There are people who are following the laws and there are people who are not. They will do tons of splitting, but they are also incredibly needy. They have no boundaries. When you are establishing a retreat or some program, these people end up volunteering and being in your life. They get to know your children and spouses. It is very difficult to manage these people.

I have a minister colleague in Philadelphia. He got into a relationship with one of these women. He was doing exactly what he was supposed to do. He was reaching out to her; he was ministering to this person. He was being thoughtful and caring. She wanted more out of the relationship and he set a boundary. She blew up his car. The police came and she was going through the courts and her basic line was, "You stopped loving me!"

I had another minister in an interesting situation. He was hugging every congregant as they were walking out of church on Sunday morning. His wife got angry, so he stopped hugging one day. What he did not realize was that four of his congregants were coming for the hug and they turned on him. If you cannot recognize a borderline personality, watch out because they are there and they do not know how to hold on in a thoughtful boundary. They will not take the same coding. These are the people who will be calling you at home. These are people who will show up at certain places.

People with deficits of self-concept, worth, intelligence, leadership, masculinity or femininity, or competence are incredibly vulnerable to crossing these boundaries. Rebecca comes and says, you are of worth, you are intelligent, you are a great leader, you are a real man, and you are really competent. If you do not feel good about yourself, this is a place where you become very susceptible. Most marriages that get into trouble do not get into trouble on huge value systems or issues. They do not get into trouble on content issues. They get into trouble on the drift. Over time, the people drift apart. All of a sudden, someone comes in and says, "I really want to be with you." I try to work with couples all the time to prevent that drift by having them structure time together to make sure they stay connected and do not go into that drift.

One of the most common reasons people have affairs is parent-child behavior. In about half the cases of affairs, the dynamic in the marriage is parent-child. If I said to you that my wife and I just went to Florida and I got really angry with her because she did not pack my sneakers, do you understand what the problem with that would be? If you feel like you are in a parent-child relationship with your spouse, it is a dangerous situation because in that parent-child behavior, you are now reacting to your spouse and getting angry with your spouse because your spouse is critical. You are feeling rejected by your spouse because you are in this parent-child behavior where one of you is giving instructions and the other one is rebelling. The difficult thing is that the first thing to go in one of these relationships is intimacy. Let us say that I am tired of my wife being so critical, so I get divorced. Along comes Rebecca, we get married, and

three weeks into the marriage, she is telling me to pick up my shoes. I did have one client who, after five marriages, said, "I am beginning to think that it's not them."

If you have a high regard for yourself in a realistic manner, that is your best protection. If you have a realistic sense of yourself and you have applied some levels of forgiveness, love, and caring to yourself, you are not going to be susceptible to somebody coming to build you up or put you down. You will stay within the boundaries. It is that caring of self that is very important. The bottom line is to take care of yourselves; that is your best protection.

Executive Vice President's Annual Address 2005

Hazzan Stephen J. Stein

Among the most intriguing comments I heard during the past year relative to our work as *shlihei tsibbur*, were those of Chancellor Schorsch, released around the time of the March 2005 RA convention. His words were a response to much publicized reports indicating that the number of Conservative Jews has declined significantly in recent years. The National Jewish Population survey shows a 10% drop in the number of those claiming affiliation in the Conservative movement during the last decade of the 20th century. This same report indicated that nearly half of all adult Jews who were raised Conservative no longer consider themselves to be so.

Dr. Schorsch was quoted in an AP article as having said that the exodus of young Conservative Jews with strong religious educations is a key reason the movement is floundering. He said, "I deem that to be the most critical loss." He went on, in part, to blame the trend on the poor quality of worship in Conservative synagogues, which he says are so geared to "entry level Jews" that those with more religious knowledge leave for the stricter Orthodox congregations. The first thought that went through my mind after reading these comments was that nowhere is this deterioration more pronounced than in the music that can be heard in many Conservative synagogues. Hazzanim have, in many cases, been pressured by rabbis and lay leaders to replace *nusah* and music composed by masters with what my son likes to call "bad Disney." Many of our colleagues have done so with heavy hearts in order to keep their jobs.

As to the Chancellor's comments I both agree and disagree. Yes, we are losing our most committed constituents to Orthodoxy. Well represented in that group are the children of Conservative hazzanim and rabbanim. Regrettably, Orthodoxy is currently the only address where one can find peers who are committed to Shabbat and kashrut. On the other hand, I would venture to say we are losing many more to Reform. While our services are modified as compared to those in Orthodox synagogues, the

entry level Jews whom the Chancellor refers to are, in fact, not knowledgeable *enough* to feel comfortable in a typical Conservative service, which is why they migrate to Reform congregations. And, this is particularly true for couples when one spouse is either a recent convert or not Jewish.

I have spoken at length about the decline of the Conservative movement during recent conventions. As you will see shortly, that is not the thrust of my presentation this year. Still, it is important background information for this year's address.

I'm going to tell you something about myself most of you don't know. I am a chronic worrier. It's genetic. I trace it back to my maternal *bubby*, who handed it down to my father, who passed it along to me. Fortunately, my children are more like their mother. She lacks this flaw. I have a clear memory from a number of years ago when my father went into the hospital for heart-bypass surgery. My grandmother was never told, so that she wouldn't worry. My father would call my grandmother from the hospital, pretending he was calling from home. Today, with caller id, that would be a harder stunt to pull off.

So what do I worry about? Frankly, I mostly worry about the future of our profession. And, there is good reason for concern. The vast majority of us serve in Conservative synagogues. We are part of a movement in serious decline. And, having attended meetings of the Conservative movement's Leadership Cabinet, I have yet to see or hear any concrete plans to turn this trend around. That's frightening. On top of that, we are constantly being challenged by rabbis and laypersons who do not understand that *nusah* and *hazzanut* are, in fact, relevant and essential to the contemporary synagogue. Some of these people are culturally deprived (I think that's a diplomatic way of putting it). Many are grasping at straws, looking for solutions to the current crises in the Conservative movement. And, make no mistake about it, this is a crisis for those of us who care about and/or make their livelihood in the Conservative movement. Of course, we know that those who think they are going to fix

Conservative Judaism with happy-clappy services are barking up the wrong tree. This is the same kind of naivety that came from decades of rabbis and lay leaders pretending that people who belonged to Conservative synagogues were actually Conservative Jews, although these people observed neither Shabbat nor kashrut, even within the somewhat liberal standards of the movement.

There are many who seem to think that if only we could lure people back into our synagogues, we could revive the Conservative movement. Hence, the pressure being placed on us to create B'nai Jeshurun type services. How short-sighted such thinking is! If we go back a generation, attendance at services was not the issue we wrestled with. Most Conservative synagogues held late Friday night services that were very well attended. Yet, as I mentioned a few moments ago, the National Jewish Population Study found that 50% of those who were raised in Conservative synagogues no longer affiliate with the Conservative movement. So, the lesson to be learned is that just getting people to come to services does not ensure the future of a movement. Again, Conservative Judaism can only be perpetuated if those belonging to Conservative synagogues are committed to the observance of Shabbat and kashrut.

Ironically, we complain about the Judaic ignorance of our congregants. But, if they knew more, would we lose our jobs, as hazzanim have been phased out in the Orthodox world?

While the membership of the Cantors Assembly is over 500, only about 220 of our colleagues are serving as full-time hazzanim in Conservative synagogues. Another 60 or so colleagues are employed by Reform congregations. Approximately 50% of United Synagogue affiliates have less than 200 families which, practically speaking, means they will not be able to afford a hazzan. Add those numbers to a movement in turmoil and I worry where future cantorial jobs are going to come from. You should also know that we continue to have ongoing discussions with the leadership of the ACC. Their job market is also weak, even though their movement, at least for the time being, appears to be strong.

The leadership of the Cantors Assembly made a decision last fall to upgrade the position of Bob Scherr, one of our placement co-chairs. His added responsibilities will include being proactive in trying to create new jobs. Hopefully we will have some success but, in truth, it is not realistic to expect that we will be able to open a large number of new jobs because most Conservative synagogues are not big enough to sustain a full-time hazzan, as noted just a moment ago.

We have talked about creative ways of making the position of cantor more attractive to synagogues. And, truth to tell, most of our colleagues have changed and adapted. Few, if any, of us are *davening* the way we did 25 years ago. There is more congregational singing and fewer recitatives. In retrospect, has this made Conservative synagogues or Conservative Judaism better and stronger? I think we all know the answer to that question.

I've discussed the feasibility of encouraging more colleagues to take on the hyphenated position of cantor-educator. My good friend, Sheldon Levin, and I have talked about this at length. But, having served for a number of years in this capacity, Sheldon tells me that the dual responsibilities can be overwhelming and likely not feasible for many of our colleagues. Sheldon prefers the concept of Cantor/Programmer, but I'm not sure how many additional jobs that will create for us. And, the bottom line is trying to cope with a growing number of people now entering this profession, coming out of newly created cantorial programs, contrasted with a job market that, at best, is not growing.

Here is the problem with worrying. It is not constructive. In fact, it is a waste of time. We must come up with a strategy to ensure the survival of a vocation composed of professionally trained *shlihei tsibbur*. This morning, I am going to put an idea on the table. I am going to plant a seed. The concept is somewhat dramatic and will surely be controversial. All I want is for you to begin thinking about it. Were we to decide to advance this concept, it would take several years to sell the idea to the

rabbinate, lay leadership and, most importantly, to the institutions that train professional hazzanim.

I wish I could take credit for this idea. But, the concept really comes from our colleagues in the ACC. At first, when I heard this idea I found it frightening, but the more I thought about it the more intrigued I became. Okay. I've got you curious. So, what is this idea?

The plan is for the next generation of hazzanim to earn *smicha* and graduate from an institution such as JTS or HUC with the title of "rabbi" and a specialty in the field of liturgical music. The benefits are obvious to all in this room. In the eyes of the laity, there is something magical about the title "rabbi." We have colleagues who know as much or more than some of the rabbis they work with, but because they don't hold the title of "rabbi," few synagogues would consider hiring them to serve as a sole clergyperson. Do you think that synagogues, especially those that can only afford one professional, would be interested in hiring a rabbi who can expertly and beautifully chant the liturgy. I sure do!

At the moment, I am not obsessed with the title that would be used by this new breed of cantor. We need to be more concerned about our mission in life, the preservation of *nusah* and *hazzanut*, rather than what we call ourselves.

Frankly, I don't see the major obstacle as selling this concept to colleagues. The problem is going to be selling it to the Seminary, an institution that is very slow and reluctant to change. But, I see three things working in our favor. First, sooner than later the Conservative movement is going to realize that radical change is necessary to turn itself around. Second, Chancellor Schorsch, who has indeed been a friend to the Cantors Assembly, is approaching retirement age. Perhaps a creative thinking successor will be chosen (**Post convention note – it is ironic that the Chancellor, in fact, announced his retirement shortly after our convention**). Third, the Seminary has competition, most notably from the University of Judaism. There is nothing like the leverage of

competition to get what you want.

If we can convince the Seminary or the UJ to buy into this, assuming that we as an organization decide that it is the direction in which we want to move, the next step would be the establishment of a curriculum that could be completed within a reasonable period of time. Right now, if one wants to graduate as both a hazzan and rabbi from JTS, it takes about ten years. We know a few of our colleagues have done so. But, it is not practical for most. How many are going to be willing to spend 10 years in graduate school? Practically speaking, a way would have to be found to complete such a program in approximately 6-7 years. Perhaps, as a prerequisite it will require an undergraduate degree in music or in Jewish studies from a program like JTS' List College. I don't have all the answers at this point. Again, such discussion is at the most preliminary stage.

What is imperative is that those who embark on such a course of study earn a rabbinic degree that would be acceptable to the Rabbinical Assembly. As you know, the Cantors Assembly has and will continue to frown upon private *smicha*. We would want these individuals to be members of both the RA and CA. And, imagine how much more persuasive we could be in winning over rabbis and laypersons about the importance of *nusah* if the arguments were articulated by a growing number of rabbinic hazzanim.

You should know that graduates from the School of Sacred Music at Hebrew Union College can earn a rabbinic degree by remaining at HUC for an additional two years. But, the caveat is that they must apply to the Rabbinical School and be accepted. Acceptance is far from automatic. Similarly, not everyone who has the talent for the cantorate may be suited for this dual role. We would not insist that all who want to become a professional *shlich tsibbur* necessarily enroll in this dual program. But, if such an option were attractive to a good number of future *klei kodesh*, it could help us to find jobs for more colleagues and, in the long run, aid us in preserving what is most important to us, *nusah* and *hazzanut*. Think about it and let us continue to talk about this concept over the next

few years.

Before closing, I would like to share just a few words about my very dear friend, Jack Mendelson, whose presidency comes to a close at this convention. How quickly two years go by. I must tell you that from my perspective, and I know that many of you share my sentiments, Jack has been an exceptional president. He is a true leader, one who balances taking charge with listening to others and demonstrating compassion for them. Every president assumes this office with a new and different set of priorities. For Jack, it was the perpetuation of hazzanut. He was the right president at the right time. For years, we have focused on the other aspects of our profession, those required of us by our congregations that are necessary for keeping our jobs and the *ballebatim* happy. But, the time had come for us to get back to basics and to remember why it is that we became hazzanim. We became hazzanim to perpetuate the tradition of hazzanut and we have an obligation to remain true to that calling. That was the lesson of Jack Mendelson's presidency. Beyond being one of the finest hazzanim in the world today, he is also one of the best friends anyone could hope to have. One who is fortunate enough to be counted among the friends of Jack Mendelson is indeed lucky. He is a person of incredible kindness. Please stand to show your appreciation, again, for all he has done and will continue to do for his colleagues.

Last night, I had the opportunity to pay tribute to Jack during the magnificent concert held in his synagogue. To Steve Stoehr, who will be installed this evening, we wish great success. Few of you know that Steve Stoehr and I grew up about a five-minute walk from one another in Pittsburgh. We went to the same high school. Steve, I am confident you are going to be a wonderful president, and I look forward to working with you.

Finally, and you will be hearing a lot about this in the coming months, we must rally this membership and the congregations we serve into joining Mercaz and voting in the upcoming Zionist elections. If you value religious plurality in Israel, it is imperative that you join Mercaz and vote in the

Zionist elections. Four members of the CA will appear on the ballot to serve as delegates. That is a demonstration of Mercaz's recognition of hazzanim as religious leaders. The number of hazzanim and delegates representing the Conservative movement will depend on the number of votes received. Approximately 1/3 of our membership responded favorably to the voluntary campaign that has been linked to our dues statement. That is impressive; you are to be commended. When you go back home, join together with your rabbi in signing up as many congregants as possible.

Thank you all for coming to this wonderful convention. If I have not yet had the opportunity to greet you, I look forward to doing so over the next few days.

Cantors Assembly 2005 Convention President's Address

Hazzan Steven Stoehr

For Jackie it was Baboker, but for me, it's all about Tonight and it is so....

Surreal. (Almost a better word than "waft", Jackie). That is what tonight is for me. After all, I'm the emcee. I'm the sidekick to the comic duo. I play with puppets, for God's sake. So why is it, that I stand before you as President of OUR organization.

Passion. I listen to Zvi Aroni's *Sim Shalom* and I know. I hear Moshe Taube's *Uvnucho Yomar* and I am sure. I listen to Shalom Katz sing *Bishiva Shel Ma'la* and I am moved. I cultivated my passion listening to my father *daven*, heavy Galitsianer, and knew I was going to call Maury Povich and demand genetic testing.

I have vivid memories of my audition at the CI, now the **Miller School**. I was mentored by Hazzan Taube and encouraged to apply. I'll never forget that I followed C. Osborne who chanted Rabinowitz's *Birkat HaChodesh* and received a standing ovation. (Never liked Osborne.) Weisgall, Gideon, Wohlberg, Davidson, Rosenblum. (It felt like Sesame Street, One of these people is not like the others – and thank God.) Did I mention the Miller school?

I barely made it through, and spent five years, of what was then a four year program, learning the most I could. I went to Israel and became energized by Chaim Feifel. Morte Leifman constantly reminding me that, **I'd never make it through**. Ahh, the good old days.

So how did I get here? Graduated and found a *shidduch*. I was actually advised not to go to my first *shul*, and parenthetically, still my only pulpit, 18 years ago. It was too big. It was too demanding. The rabbi was too good looking. (☺) But my friends like Stephen Stein and Henry

Rosenblum believed in me, as did many other peers like my classmate Brian Mayer and fullback Joseph Ness. Brian and I were the class of 1988 and I have always bragged that I graduated second in my class; to be second to Brian is no insult. My C.I. friends still remain for me, some of my dearest.

I worked. I took chances. I had a synagogue willing to trust me. I had quality staff surrounding me and forcing me, by their example, to reach my optimum performance. Within the congregation I found a man, a friend to us all, Harvey Miller, who one day said, "Steve, pass the *kichel*". We met when Harvey and his brothers were saying *Kaddish*, and through a simple interaction a mutual respect blossomed into a friendship and love for one another's family. He asked me if I had any professional dreams and we shared some ideas after which he said, "I want to help you reach them, what can I do?" His generosity did not end with that day, with me or with Chicago, and today all of us have Harvey Miller's name to bring us honor and security for the future.

I used to walk the halls of Convention looking at what appeared to be the "Sopranos". Not the voice classification, but rather a *minyán* of bosses whose company I was sure never to enjoy. My prurient interests prodded me to try to infiltrate the circle. Boy, when Sam Rosenbaum and his court said "hi" to a kid like me, wow, I felt like someone. That there was a hierarchy, whether real or imagined, is not to be argued today, and I, a student, or even as a recent graduate didn't get in. But patience is a virtue and times change, and Stephen Stein is one of the catalysts to all that is right and good with this Assembly.

Tonight, friends of my community, join me. My two pulpit-partners are here, Rabbis Aaron Melman and Carl Wolkin. Also here is Rabbi Adam Wohlberg, one of my previous clerical sidekicks, and it means so much that he is present. Three-fifths of my *meshoririm*, were able to join me, Richard, Joel and Dan, and as we have shared lives and *shtender* I am thrilled you could share this moment with me. HL, the big guy, standing by my shoulder each month at *Mevarchim Ha-Chodesh* and always by my

side. My presidents, current and incoming, Mike and Mike. It is important to have *ba'alei batim* who have your back 24/7 and these guys take 12-hour shifts. Conspicuously absent tonight are my immediate household, my wife and children. Why? Money. I refuse to use Assembly money like Jackie did, for personal bills. (☺) Susan supports my every decision with regard to my profession. She is a dream for me and my *shul*. The epitome for others and the delight of our congregants. She is home because we agreed that the tenth birthday of our daughter Alana tonight took precedence over any professional obligation. Yes, my dear friends, family comes first, it always will. That being the case, I should be home too, but balance is the key. God forbid my kid should look at my work for the CA as a detriment to their lives.

My absence is one thing, but both parents away for a tenth birthday?? Uh-uh. So I need a favor, for my daughter Alana, (Happy Birthday...).

Today dear friends you have a leadership which welcomes new faces. A leadership that begs for your involvement. Sure it still appears to some that the same faces keep appearing in the spotlights, but take a deep look and you can be encouraged about *your* opportunity to get as involved as you might imagine. That is the underlying principle guiding my presidency, as I hope may have been evident by the inclusive *Ma'ariv* presentation tonight.

Our CA mission quotes that we exist in part to...."foster collegiality and cooperation"...This concept in *print* isn't crucial – but how deeply we **believe** it and breathe it is most crucial. It's not an incumbent characteristic of an Assembly – it's more – it's a core ideology.

We must expand in the movement, drive for growth, progress, without ever compromising this cherished ideal. There is no profit worth risking losing sight of this. Our success is measured by how we preserve and improve our *chevruta*.

As George Bernard Shaw writes, "the true joy in life is being used for a purpose recognized by yourselves is a mighty one". Ours is sacred, visionary. "Within our own circles of influence", to paraphrase author Stephen Covey, we can effect tremendous things. Each hazzan therefore is valuable – as we all have different circles of influence. The great circle of concern that we share though, *yehadut*, can be so richly enhanced if we direct our energies in the same direction.

We do not need Revolution, but I offer Evolution.

On the pulpit, hazzanim used to be respected for their artistry. As Abraham Lincoln said, "the dogmas of the quiet past are inadequate for the strong present...as our case is new, so we must think anew and act anew." We, today, must address a demand for legitimacy as clergy, a completeness of our title. Be armed with the skills of Rhoades, as Jackie Mendelson so brilliantly and passionately presented to us throughout his presidency and career, but my friends, the sweet nostalgia of yesterday, while functionally adaptable, only lays the foundation of tomorrow.

What has been my odyssey? I grew up in a modest home, a small Orthodox *shul*, an Orthodox Day School and a Pirates fan. I denied my potential future in the Cantorate because I had a guaranteed Major League Baseball contract awaiting me. When that dream came crashing down, at the age of 15, due to a chronic medical condition called being "too damn fat to run", I turned to *shul*, after all there was *Kiddush* there. Through the Seminary, I found my voice, as an activist. My class of friends and I knocked on the Chancellor's door more times than a Jehovah's Witness. I did not ascend the ladder of CA leadership due to any vocal prowess, but rather because I wore my heart on my sleeve. First we would knock ON the door, then knock DOWN the door. I believe that each of us has an inner voice more beautiful than our outer voices. It is through these voices that the cantorate will earn the completeness of respect for which I strive for all of us.

Surely singing, music, etc. are the core of our careers, but we need hazzanim to publish as authors, to be visible, like a Jack Chomsky, in civil causes. We must sit on charitable boards and participate in educational summits and we must stand atop our communities' conscience as spiritual leaders, of every ability. As I anticipated this moment of leadership I have engrossed myself in business journals, newsletters, websites. They speak of capitalism in business but for us I want to speak of Intellectual Capitalism. In the CA, everyone's gifts are valued. Doors are open. Let us hear your opinion, your voice. Leadership is not the old buffalo model of one leader with a herd of followers. Though I always did covet the Fred Flintstone Grand-Pooba hat, I do not wish to wear that mantle of leadership. Rather, like the organizational paradigm of a flock of geese, where each is enabled to lead, this must be seen as our doctrine. But if you are *waiting to be empowered*, you are mistaken. No one can empower you. As once stated, "people can only grow their own power," but we are here when you are ready.

I realize that the CA is not just business. I passionately wish we all took the time to see the "sacred." Within our hands and throats are the gifts of transmitting history and tradition. Leaders need vision and it is no coincidence that the root of hazzan is "vision". Mishlei says: "Where there is no vision, the people perish." I would like to imagine the word vision refers to us as well. Vision must produce passion for the future. What is our vision for the cantorate? Certainly it is a Rorschach. It is whatever you see it to be, but there must be a common truth. We cannot teach Shabbat and disregard it. We cannot teach spirituality and disregard it. We cannot preach kashrut to our congregants and disregard it ourselves. We must not only articulate our principles, but also embody them. Talk the talk, walk the walk. If we are looking for respect and shared authority from the rabbinate and other communal leaders, we must be seen worthy in every aspect of our lives. There is no such thing as the perfect Conservative Jew, or hazzan, but we must reconsider our lives. Complacency is also a slow spiritual death.

Our legitimacy rests in the balance. Hazzanim need to earn it and every hazzan who doesn't carry this yoke, burdens the collective whole. Notwithstanding his total effectiveness as a President, Jimmy Carter undertook Habitat for Humanity and months of news footage showed him hammering boards and building and *only then* did he begin to speak of his passion. With calloused hands, he became more credible. We must each preach and teach only for what we ourselves reach.

For the CA, our poster child is Abe Shapiro. He personifies the vision, he bleeds *Yiddishkeit*. When Abe speaks, there is never a doubt that his intentions are noble on behalf of hazzanim. Our officers are also a Dream Team. They are individuals with varying expertise but who drive towards a common goal. Not 'yes' stamps for my ideas but out of whom **I will, and you must**, demand competence and character.

Try this little exercise, a scary word to some of you...Raise your hand as high as it can go and hold it there. Now reach a little higher!! We can always try a little more and we WILL.

Our task is sacred. I would literally like to perform *netilat yadaim*, wash our hands, before every Board Meeting to remind us of that fact. Our work is God's work as well. Let's not lose sight of this.

Our need to raise money is also not only functional to pay bills, but it is spiritual as well. One of the best I ever saw in our midst was Nate Lam. Nate's 5 words inspired me as a young student and changed my trepidation into action. He looked at me and said, "Get me a Diet Coke." I'll never forget that. His words were, "They really WANT to give," and people do, if given a solid reason. Not to be slighted, I must also mention the passion of Larry Vieder and Shabtai Ackerman as venerable. The genius of Sol Mendelson becomes more and more apparent to me as the days pass. Early morning hours I receive phone calls with that whispered voice on the other end of the phone saying, "Hi Steve, this is Sol, I have an Idea." Sol, your work is a legacy.

Many of our congregants are afflicted, with affluence, **and we** can administer the antidote. The Assembly and the work we do is a solid reason and they will believe it, **if you believe it**. People don't give money to other people, **they give to visions**. *The only way you will believe it is if you feel invested, valued, informed*. To aid in that process, we will share everything with you, just ask. We need Brad Kurland in Mercer Island, Mark Kula in Florida, Aaron Bensoussan in Canada; David Silverstein in Texas, and Meir Finkelstein in (wherever he is) to all feel as if they are a part of the nucleus. Yes, New York may be our office, but the arteries to the heart are all of you and I know it.

It says in *Masechet Ta'anit, o chevruta, o metuta* – Give me Friendship/Collegiality or Death. Without you, the heart line on our organizational electrocardiogram goes flat-line.

But as hazzanim, we look beyond ourselves to the people we serve. Jewish life, despite demographic studies, is not dying. To quote Stephen S. Wise, "our quarrel isn't with Jews who are different, but with Jews who are indifferent."

We, as hazzanim, must focus our creative energies on strengthening tradition and developing models for involvement by all Jews, on doing in-reach and out-reach to the unaffiliated and the intermarried, the single and the elderly. Through our efforts the message to *amcha* is that *Hatikvah* is not *only* for Israel, but it is for all Jews.

As this task of president is daunting, certainly I will tire – the challenges must be shared. Leaders will emerge from the ranks and we will embrace you. Take the initiative, ring our phones – keep us on task and honest to the cause. I hope to travel, to visit, to meet and to listen to every voice. Mishlei teaches: "Whoever walks with wise people will be wise". I have surrounded myself with stellar officers and we not only want to manage and enact our vision, but yours as well.

Have you ever been trying to get out of the synagogue after a long day, hoping no one sees you and someone stops you. "Can I have a few minutes of your time?", they ask. In your mind you have one answer, but you acquiesce and spend some time with them. Think about it. I don't have time for them, those people for whom my job exists. They are the reason why I am paid to be here. They are the reason why I entered this profession, to help. I don't have time? I know that we all deserve private time and this 24-hour a day job is really not meant to be, but the attitude that we don't have time for our people is misguided. If not for them, then not us. In the CA, we need to maintain that same focus: if not for every member, we don't exist. We will at times be driven to accomplish goals and it may appear that we don't have time or patience for the "human" element, please forgive us.

I read a book by Pastor Bill Hybles, of Willow Creek, who offers a prayer that God endow him with the attributes of biblical note: the optimism of David, the capacity to love of Jonathan, the integrity of Joseph, decisiveness of Joshua, the courage of Esther, the wisdom of Solomon, etc. I, too, ask God for blessings and, looking out before me, I can tell that God has already begun to answer my prayers.

I wish to finish with a writing of Rav Kook's:

A Four-Fold Song

"There is one who sings, The song of his own soul,
and in his soul he finds everything, Full spiritual satisfaction.
And there is one who sings the song of the people. For she does not find
the circle of her private soul wide enough, and so goes beyond it, reaching
for more powerful heights.
And she unites herself with the soul of the community of Israel, sings its
songs, suffers with its sorrows and is delighted by its hopes....

And there is one whose soul lifts beyond the limitations of Israel, to sing
the song of humankind. His spirit expands to include the glory of the
human image and its dreams...

And there is one who lifts beyond this level,
until she becomes one with all creation,
And all creatures, and all the worlds. And with all of them she sings a
song....
And there is one who rises together with the bundle of all these songs.
All of them sing out, each gives meaning and life to the other.
And this completeness is the song of holiness, the song of God, the song
of Israel...."

o chevruta, o Metuta.

May our voices rise to the glory of the song of one and all.

Tashlicheini b'seichel tov l'ma'an askeel b'chol asher e'eseh.

Enlighten me with understanding so that wisdom will be reflected in all that
I do, on behalf of this worthy assembly.

Avinu shebashamayim, may our actions as hazzanim bring honor to our
profession, to one another and to You.

Amen

Samuel Rosenbaum ז"ל Memorial Lecture

Presenter: Hazzan Abraham Shapiro

Chair: Hazzan Jack Chomsky

Hazzan Jack Chomsky

We are privileged today to present the Samuel Rosenbaum Award to someone who has also done important work in a number of areas in our profession. I invite Hazzan Abraham Shapiro, last year's recipient of this award, to make the presentation to this year's honoree.

Hazzan Abraham Shapiro

Our recipient of this award for this year was born and educated in New York City. He received his training at Yeshiva and Columbia Universities. He has filled pulpits in New York, Chicago, and Omaha, prior to his arrival at his present congregation, where he has been the hazzan since 1979. He has appeared in concerts throughout the country and has premiered works by leading composers. The synagogue he has served has received special recognition for musical programming and was awarded the Solomon Schechter award. He has worked as a musical educator and choral conductor in many day schools and afternoon religious schools in the New York area. He served as the music director of the Board of Jewish Education in Chicago where he also conducted and revitalized the famed Halevi Choral Society. Our recipient's leadership role in the Cantors Assembly has earned him great distinction, first as a member of our executive committee, as an officer, and finally, as a president, where he demonstrated great vision and fine leadership qualities. He has chaired and co-chaired several conventions, most recently the 53rd National Convention. It was under his influence that *Machzor 101* by Samuel Rosenbaum, *alav hashalom*, and *Siddur 101* by Abraham Lubin were published by the Cantors Assembly. He was instrumental in the commission of *Not So Wild a Dream*, an oratorio by

Sam Rosenbaum with music by Dr. Morton Gold, marking Israel's fortieth anniversary, which was premiered at his home and also performed in New York. Through his efforts, several works and services by prominent composers, such as Charles Davidson, Martin Kalonoff, Sholom Kalib, and Morton Gold were commissioned. Of course, you now know that our recipient is none other than Chaim Najman.

Chaim, your ethereal voice and genuine hazzanic style have graced the *bimah* of Congregation Shaaray Tsedek in Detroit for twenty-six years, where you have brought beauty and elegance to services on Shabbatot and on festivals. You and your beloved spouse of over forty-four years, Sheryl, have demonstrated great commitment to Jewish learning and Jewish living, which is reflected in the exemplary lives that your four children and their spouses lead and the roles that they play in their respective communities. They are Yehudah and Dr. Naomi, Drs. Hindi and Paul Franks, Dina and James Licht, and Cantor Daniel and Aviva, and of course, your ten grandchildren. It is my pleasure to present the Sixth Annual Samuel Rosenbaum Memorial Award to Chaim Najman.

Hazzan Chaim Najman

Words alone cannot express the gratitude I feel at this moment. To be singled out by one's peers and to receive the sublime recognition that one associates with the Rosenbaum Award is both humbling and uplifting. Given what the CA and all of you have meant to me for the past thirty-five years, I can think of no honor that is more rewarding. To have known Sam Rosenbaum and to pretend that he would have approved of your choice this morning is utterly self-deceiving and delusional. However, your confidence is inspiring and reassuring. Above all things, Sam was the quintessential teacher. He taught all of us eloquence, style, dignity, and self-respect. He helped forge not only this organization, but also our careers and our lives. He helped define our purpose in a world that is constantly in search of a mission. Listening to Rabbi Tucker reflect on the era of seventy-eight recordings made me think of how crucial that period was in my own upbringing and how much I learned as a youngster about Jewish identity and social consciousness. Think of the impact that the

recordings had on deepening our understanding of the liturgy and what it represents. I thank the Assembly, and particularly Jackie, for helping us to reconnect with our past and our purpose towards that goal. I have dedicated my energy and I accept your prestigious award. I thank my beloved wife, Sherry, my children, and my grandchildren, for their support and indulgence and I thank all of you.

A Shoah Commemoration Reflection

Hazzan Erno Grosz (Forest Hills, NY)

It is quite difficult, if not impossible, to reminisce about and to recall a life I have tried to forget for over 60 years.

It was a childhood that had some glorious, beautiful and happy moments, as well as sad and tragic events that our family experienced during the Shoah.

We dare not to forget the six million martyrs and the Jewish communities that have perished. We need to remember how they lived, and what they stood for, and how they died.

Sheb'chol dor vador omdim aleinu l'chaloteinu

"In every generation they rise against us to destroy us." (Haggadah)

During World War II, our people encountered the gravest period of its existence – the Nazi Holocaust. It was the greatest challenge to our existence and an attempt to totally annihilate the Jewish people. What happened to our people during the years of the Shoah has no parallel in the history of mankind.

I feel that by transmitting not only the bitter facts of the Shoah but also the emotions of our brethren, we will contribute to a better understanding of this most tragic period in the history of our people.

I was born and raised in a city called Debrecen in Hungary in the mid-1930s. My family was ultra-orthodox, but not quite chasidic family. Much has been written and said about the Holocaust, but in the context of my comments, it is necessary to explain briefly the background and the

eventual conclusion to the so-called final solution *endlösung* of the Jews of Hungary.

Hungary was a weak member of the axis powers which was composed of Nazi Germany and Fascist Italy. Because of this association, Hungary was on the winning side at the outset of World War II and its Jewish population was left untouched to a certain degree. Jews were free to travel within its boundaries and were allowed to have their own businesses. Around 1940, at the insistence of right-wing politicians and fascist circles, new laws were enacted curtailing Jewish activities both in business and in their social life.

Higher education was already out of the question for Jewish youth. But in that year able-bodied men in their twenties, thirties and forties were called up by the army and were put into forced labor battalions. Their menial tasks had no relevance to their purpose in the army. In 1942 and 1943, they were taken to the Russian front to be used as a buffer between the Russian and the German armies. Ill-clothed and poorly fed, they died of the bitter Russian cold and of starvation. My father was one of the victims. He died on June 1, 1943. I was only ten years old at the time.

The city that I come from is known as the third largest in Hungary with a total population of 140,000 people. Approximately 10,000 Jews lived there. As I recall, it consisted of three denominations: Orthodox (or Ashkenazim – a notch above Young Israel as we know it in this country), Neolog (more traditional than the Conservative congregations here) and ultra-Orthodox or the Chasidim. They reluctantly tolerated one another mainly because they depended on each other for sheer survival.

We had one large Orthodox boys' elementary school that continued up to the eighth grade, an all girls' elementary and high school that had a more liberal attitude towards religion, and a Neolog gymnasium that was the equivalent of a two-year junior college here. Orthodox Jews did not avail

themselves of this so-called higher education. There were a number of small *yeshivot*. The one large *yeshiva* was headed by my grandfather and his son, my *feter* (uncle) Mendel.

I am a descendent of a prominent rabbinical family from the Ashkenazic tradition. As it was customary in those days, I got my first haircut at the age of three and was then promptly enrolled in an all-boy's school to receive a secular education, as well as continuing in the *cheder*.

I grew up in my grandfather's home, a man who was a *rosh bet din* or the head of a rabbinic court (a *dayan*). With his knowledge of talmudic law and wise counsel, he was greatly revered and loved by all factions of the city. He was a great scholar and a gentle, compassionate man. There were literally hundreds, if not thousands, of people, who came to his house for his advice. His ability to arbitrate disputes and to "*pasken shaylos*" pertaining to Jewish dietary laws was greatly valued. In my formative years, it was he who guided and greatly influenced me to become who and what I am today. Because I grew up in such a milieu, I witnessed and experienced much of what was going on in our city.

My grandfather had a seat of honor on the eastern wall of the synagogue that was adjacent to the cantor's pulpit. Sitting on his lap on the Sabbaths and holidays, I learned the liturgy, how to sing various parts of the service, the meaning of the prayers and about customs and ceremonies. He encouraged me to join the *shul* choir where I increased my knowledge in the *nusah hatephilah* and began to learn how to read music. This was a very special time in my life.

Our city had two major slaughter-houses for export purposes, a number of butchers, grocery stores and all other necessary businesses to sustain the community. Until 1942, there were a number of major clothing, textile and shoe stores that were owned by Jews and were located on the main street of the city. When their licenses were finally revoked, we had the intuitive feeling that this was the beginning of the end.

Although anti-Semitism was never rampant, it was always felt in many subtle ways and sometimes in not-so-subtle ways. My payes had been pulled more times than I care to remember. Being kicked all over and beaten up by non-Jewish kids twice my age was commonplace. On numerous occasions many of the synagogues were time and again vandalized and desecrated. One such occurrence was when Hungary's Olympic wrestling champion (one of the few Jewish participants in the 1936 Berlin Olympics), jumped from the first floor of the school building where he was a gym teacher and ran after the culprit and gave him quite a beating. It also gave the community something to talk about for the weeks that followed. In response, older boys and adults organized groups to accompany children to schools and adults to the synagogues.

There were, of course, happy events as well. Musical events, cultural programs and social programs were abundant. The "*kultusgemeinde*" and the leaders of the community saw to it that no family or individuals lacked any of the daily necessities. Life in those days was quite difficult, but bearable.

Then came March 19, 1944. The retreating German army took over the country. Within a month Jews were gathered from the outlying provinces and were placed in one of the two ghettos that were designated as such. We were literally walled in—in a twenty square block area. Fifteen thousand (15,000) people occupied every inch of available space. The living got tougher, but we never gave up the hope that this was only temporary.

The real shock came in the middle of June. We were given forty-eight hours to pack up and await transportation to an abandoned brick factory. After being stripped of all valuables, we were told once again to await transportation to an unknown concentration camp to work for the German war machine.

We did not know about Auschwitz. Leaders of Hungarian Jewry in Budapest were negotiating with Adolf Eichmann, who was in charge of

making Hungary Judenrein. They sought to save as many prominent, if not all of the Jews of Hungary. Eventually, the agreement negotiated was the exchange of Hungarian Jews for one thousand (1,000) trucks to be delivered by the U.S. government. Needless to say, this exchange never took place. During this time, the deportations continued. Though, as a sign of good-will, two of the three transports comprising ten thousand people from my home town ended up in an Austrian work camp. Tragically, the third went to that infamous extermination camp *Vernichtungs lager* where the sign on the gate read: "Arbeit Macht Frei" (Work Makes One Free). It was Auschwitz and the rest is history.

In February of 1945, my family was taken to Theresienstadt where, fortunately, the remnants of my family were liberated on VE-Day (May 8) by the Russian army. I was all of twelve going on forty at that time. The experiences of those months will live on in my heart and mind forever.

Upon return to the city, I learned of all the tragic losses that my family had suffered. My father, grandmother, my wife's mother and both her sets of grandparents, uncles, aunts, cousins, friends and countless other people never made it. Approximately three thousand survived and came home, but most eventually left Hungary for Israel, the U.S., and other countries in the world. Today there are fewer than a thousand Jews living in Debrecen, with most of them being elderly.

In 1950, I moved to Budapest where I continued my studies in a *yeshiva*, music academy and later in a cantorial school. I lived there until 1956. During the Hungarian Revolution, I left the country and on March 1, 1957 came to the good old U.S.A. It was a dream come true. I have not been back to Hungary (except a 24-hour visit in 1988 with my children to see the house in which I was born and that of my wife in Budapest) and I don't expect to return...EVER!

The lesson of the Holocaust must be that *kol yisrael areivin ze baze* or "Jews must be responsible for one another." As long as there is one Jew who is oppressed or persecuted anywhere or if Israel is in danger of

annihilation, we must be on guard and act vigorously and in a unified manner. Otherwise, there is always the danger that we shall be caught in another tragedy.

The lesson of the Holocaust must be transmitted as a legacy to future generations. The memory of the lives of those who perished must be bound up with our lives so that their deaths will not have been in vain. Not to forget them is our moral obligation. It is a responsibility to our conscience, to humanity, and to the future generations of the Jewish people.

Z'chor et asher asa l'cha amaleik...lo tishkach

"Remember what Amalek did to you...Do not forget that."

(Deuteronomy 25:17-19)

Nusah: Building a Case for Preserving Our Sacred Song

Presenter: Hazzan Brian Mayer

Chair: Hazzan Steven Stoehr

Hazzan Steven Stoehr

For those of you who know Hazzan Brian Mayer, you know of his expertise and his passion in this field. In some of our congregations, there is no such thing as *nusah*, because a lot of us have abandoned the idea of *nusah*, not because we want to, but sometimes because of the demands of the congregation, because we are lazy, or because we do not know better. Some of us fall into these categories and you can place yourself where you like. Obviously, to maintain the dignity and the authenticity of what we do and to build the case for ourselves as a necessary tool for transmitting history, at least musically and historically, we have to be a part of this process. I am sure that Brian will set that forth for us ever so eloquently. I remember listening to Rabbi Jack Moline a couple of years ago and he made a delightful statement in support of the cantorial art. He said, "We have to be reminded that the *ner tamid* should not be confused with a campfire." The songs that we sing under the *ner tamid* are sacred. Rather than having me babble for the rest of the session, here is Brian.

Hazzan Brian Mayer

I want to try to do three things in the hour that we have. The first thing I want to do is to bring to your attention is the prolonged oral nature of the *masoret* that we call *nusah*. That is going to be important because as we compare it to the rest of what we call the Oral Torah, I want us to compare and contrast the prolonged oral nature of our piece of this *masoret*. The second thing is the high degree of sanctity with which this part of the *masoret* was, and I believe still should be regarded. The third thing is the interconnectedness with rabbinics. We tend to think of *nusah* as being separate from the rabbinic side of Jewish life. The more I have studied, however, the more I have seen that *nusah* is just another

outgrowth of the rabbinic tradition. My hope is that through exploring these three points with you, the prolonged nature of the oral tradition, the high degree of sanctity with which it has been regarded, and the connection with the rabbinic tradition, that I will be able to help you fill up your cannon so that you can go and build a case for preserving our sacred tradition. I have found that when dealing with rabbis, if you can build a case and speak their language, if you can find rabbinic texts that talk about *nusah* in a rabbinic way, then you can get their attention in a way that you cannot otherwise. That is what I would like to set out to do. There are three components to this tradition, *ta'ammei hamikrah*, *trop*, and *nusah*.

The first text I would like to discuss comes from the beginning of *Pirkei Avot*. We do not even need to read the entire *mishnah*, we just need to read the beginning to refresh our memories. What is the point of this *mishnah*? It is continuity to establish authenticity. Why was this *mishnah* given on Mount Sinai along with *torah shebichtav*? It was to establish authority. Remember that when the *Mishnah* was codified around the year 220 C.E., you had a new hegemony that was rising. Of course, you had the *horban habayit* a hundred and fifty years before that. You had the lowering of the status of the *kohanim* and when it was quite clear after the failure of the *Bar Kochbah* revolt that there was not going to be a *bayit shlishi* for a long time, the *rabbanut* rose. In this brief *Mishnah* at the beginning of *Pirkei Avot*, we have their establishing of rabbinic authority, their continuity and their connection all the way back to *Har Sinai*, to revelation, that *torah sheb'al peh* is just as important as *torah shebichtav*.

Look at the timeline here. When was the Sinai experience? About 3300 years ago. We are talking approximately 1300 B.C.E. When does this *mishnah* get codified by Yehudah HaNasi? Around the year 220 C.E. Do the math. You have got about 1500 years all together. If you start our timeline of *minhag Ashkenaz*, when does that start? When does Ashkenazic presence really become significant? About a thousand years ago. We know that by the time of Rashi, Jews are alive and well in France and in the Rhineland. There are Jewish communities there and a

liturgical and musical ritual is taking hold so much so that by the time of the Maharil, also known as Yakov Moellin, the foremost rabbinic authority of the late fourteenth century, we have found the need to codify *nusah Ashkenaz*. What is his codification? In *Sefer Maharil*, there are several places that he says that the liturgy should be chanted thus and so and you cannot change it. The overall point I am trying to make is that the rabbis and the rabbinic tradition took 1500 years to get to the point of being able to say that this is the way it is. What I am suggesting is that the musical tradition is subject to the same kind of sanctity and the same kind of development and evolution. There was a certain kind of handing-down from one generation to the next in an oral way and that it, too, at a certain point was written down.

In our case, it was really in the nineteenth century when hazzanim started to notate the tradition in music. Up until that point, no one was concerned with writing it down because people just took it on faith. Why did the Mishnah get written down? After the destruction of the Temple, as you know, the Jewish Diaspora started to dilute Jewish knowledge and people like Yehudah HaNasi set out to write it down so it would not get lost. If you read the introductions to books like Sulzer's *Shir Tsiyon* or Naumbourg's *Zemirot Yisrael*, you see the same kinds of things being expressed. Up until their time, people took this on faith and that they would learn it from a master hazzan and they would treat this as something that was *davar bikdushah* and they would transmit it faithfully to the next generation. However, it was being diluted in their generation. With the Enlightenment, people did not care anymore; they wanted to make sure that they wrote it down for posterity. You see the similitude between the development of the rabbinic tradition and this piece of the *masoret* that we call *nusah*.

It has also been curious to me that whereas *nusah* is under siege, it seems like the same is not true for *trop*. It may be that people do not learn it well enough, do not care enough to get it right or they do not prepare their Torah readings well enough. There is a certain sort of collective reverence today for learning and transmitting the system. Let us

just look at what the rabbinic texts have to say about *trop*. This text is from *Midrash Shir Hashirim*. This is a comment on chapter 4, verse 11, of *Shir Hashirim*, which ends with the phrase, “*d’vash vehalav tahat lishoneich* (honey and milk are under your tongue).” Rav Levi says, “The one who reads Torah in the proper joy and in the proper melody, concerning him [the reader] it is said that honey and milk are under his tongue.” There is also a famous passage from *Masechet Megilah* and if you look in the *Rashi*, it says that if you do not get the *trop* right, then you are not giving God’s statutes their proper import. In *Parshat Ki Tissa*, I underlined a phrase that elsewhere in the Torah has the same text but different *trop*. Where it says, “*Vayikra (tip’hah), veshaym (merchah) hashem (sof pasuk)*,” here it is *merchah tip’hah, sof pasuk*. So, your congregant says to you, “Hazzan, don’t make it so hard, what difference does it make?” It makes a big difference and the *mefarshim* all have something to say about it because without the *trop* the text is ambiguous. Who is being referred to in the word ‘*vayikrah*?’ That ‘yud’ refers to some sort of third person singular, but does it refer to Hashem or Moshe? It is not clear. Because of the *trop*, all of the *mefarshim* say that it is Hashem who does the declaring of the *shelosh esrei midot* in the next sentence. The people who put in the *trop* were very careful to get this moment right.

This next text is from the *Shulhan Aruch, Orech Chayim. Kol Nidrei* is what is being talked about specifically. It says, “You say *Kol Nidrei* three times. The hazzan raises his voice more each time. One who is appointed to be the *Shliach Tsibbur* in a given place is forbidden to change the local *minhag*, even in the *nigunim*.” *Nigun* was the word of choice long before the term *nusah* became part of our cantorial parlance. *Nigun* was the rabbinic term for chanting. Look at the *Mishnah B’rurah* below. He has a comment about the *Nusah* and says, “*al y’dey zeh m’valbel da’at hakahal* (if you got it wrong, it made the *kahal* crazy).” This is not the case now. *Nusah* used to be something known by the average Jew. Now it is the province of hazzanim and their “hassidim.”

This next passage is also from *Shulhan Aruch, Hilchot Kriat Shema*. This is not about Torah reading; this is about *davening*. “You need to do *Kriat*

Shema according to Torah *trop*, but in our lands (Ashkenaz), it is not our custom to do this. The ones who are really attentive to their *davening* do this. If you are not accustomed to do this according to *trop*, it is going to take away your *kavana* in doing so." According to the Talmud, *kavana* takes precedence. The bottom line, in terms of our issue, is that ideally, you should do it according to the *trop*. On the one hand, we do not do it this way, but on the other hand, we do not do it this way because we do not know it well enough. In German *siddurim*, the *Kriat Shema* is usually published with the Torah *trop*. *Siddur Sim Shalom* picked that up and brought that back. We have Professor Hazzan Wohlberg, *alav hashalom*, to thank for that, because fifty years ago he pushed the singing of the *V'ahavtah* in Torah *trop* and made it fashionable.

Just to get you back on the timeline, our first Ashkenazic hero is the Maharil. He is the first guy who comes out and says that there is a kosher, holy way to chant the *davening* and he calls it *nigunim*, we call it *nusah*. He says that you cannot change it. He does not go so far as to say what exactly it sounded like because he did not have the tools to do that. It was only in the nineteenth century when you have Jewish musicians who knew how to write music that *nusah* began to be notated. In the intervening centuries between the end of the fourteenth century and the nineteenth century, we do have a few gems where we get a sense of what rabbis thought about our musical tradition. Remember that the Maharil was a rabbi as well as a hazzan.

Yosef Yuspa Hahn is not exactly a household name, even among our rabbinic colleagues, but he is important. He was a rabbi and he lived in the 1600s and he wrote a book called *Yosef Ometz*. This passage is from this book. "If one does not read *Kriat Shema* in the *trop*, he has not fulfilled his obligation." Where is he getting that from? We saw it already in the *Shulchan Aruch*, he is just echoing it, but he is echoing it for the Ashkenazic rite, the other did not. He acknowledges that not everyone is going to agree with him, but he says that it is a *mitzvah* to read the *Kriat Shema* in the *trop*. It all goes back to Rashi, the patron saint of Ashkenaz, who said, "*minhag avoteinu torah hi*." Now, Rashi does not always get the

final word, but in this case, I think that is exactly what is happening. It is an elevation from *minhag* to *mitzvah*. Admittedly, it is ambiguous if you just look at the text, but if you read the rest of what these guys talk about, you can see that they are talking about how to sing. I am giving you one little excerpt from his entire series of *piskey halacha* on *P'sukei D'Zimrah* and *Shaharit*. Throughout the whole thing, he is talking about how one should recite the text. He is talking about *nigun* and he is talking about chanting.

These next two passages are the best ones. The first one is from Yosef Yuspa Hahn's grandson, Yosef Kashman. His book was published about a hundred years after Yosef Ometz. This one is called *Noheg Katson* Yosef, he named it after his grandfather. It says, "*katav adoni avi mori verabi moreinu harav Yosef Hahn zichrono livrahcha bisifro Yosef Ometz siman resh pey aleph beshaym sefer haraydim she'ehat mei'esser segulot shemechaprin avonotav shel adam* (one of the ten things that will atone or give atonement for a man's sins) *b'li siguf v'inui* (without self-castigation) *hu mi shekorei 'Vayoshah* (who reads the passage that comes just before *Shirat Hayam*) *b'simhah uv'nigun* (with joy and with *nusah*) *k'mo she'amruhu yisrael b'simhah bishat kriot yam suf.*" Not only is he elevating the chanting of the *tefilah* to saying that the chant is part of the *mitzvah* in order to help you be *yotsei*, he is going one step further. He is saying that if you do this in the proper *nigun* and with joy, it absolves you of your sins. This is good stuff! I bring these examples to show you how they viewed the musical tradition. They saw that this musical tradition had great power. It is not only to be *yotsei*, but it can make you free of sins. He continues, "*v'lachein* (therefore) *minhagi* (it is my *minhag*) *l'omro* (to say it) *b'nigun hata'am kekore batorah.*" That is how he interprets this understanding of that if I say it with the proper tune like they said it at *Kriot Yam Suf*, then the proper tune is the Torah *trop*. Now, whether or not he is mixing anachronistically all kinds of things that could not have happened three thousand years before his time, it is irrelevant. He is not interested in anachronism. He is interested in getting it right and finding atonement. In the parenthesis, "*ad kan l'shono* (that's the end of my grandfather's comments), *vechach heivi Shnei Luhot Habrit* (an

important late medieval work) *vesiuta* (to come to help, to explain) *d'ika bemidrash* (that it is in the *midrash*) *vayasa Moshe et yisrael meiyam suf shehesi'am me'avonoteihem shekol mi shena'asah lo nes v'omer shirah (shirat hayam) mohlin lo kol avonotav* (that all of his sins are forgiven)." All of this is from singing the tune correctly. It was not just that they were rescued at the sea, but their sins were forgiven because of the song that they sang. In other words, there is an acknowledgment here that if you give proper deference to your Creator for having done a miracle for you, then God will forgive your sins.

I am trying to walk you through the centuries: the Maharil, late fourteenth century, Azkiri, sixteenth century, Yosef Ometz, seventeenth century, and Yosef Kashman, eighteenth century. Now we get to the nineteenth century. At the beginning of the nineteenth century, around the year 1818 or 1819, you have an incredibly important book that was written in Frankfurt. This was twenty years before Sulzer published even Volume One of his *Shir Tsiyon*. In 1818-1819, Solomon Geiger, the older brother of Avraham Geiger, leader and shaker of what became the Reform movement, spent an entire year writing out a five-hundred page *luah beit hakneset*. He goes day-by-day writing out what the liturgical and musical *minhagim* were for the *kehilah kedoshah* of Frankfurt. The book was published posthumously in 1862, but Geiger takes you through an average day. He is in a regular weekday *Shaharit*. The *kahal davens* and then they wait for the hazzan just like we do. He writes that the hazzan does a *nigun yadua*. Throughout this book, he makes comments like these and you have to remember that this is in 1818-1819. He did not know musical notation. Jews were first able to go learn this stuff right around that time. The Hamburg Temple was opened in 1819 where you had the first organ. This is only the beginning of when Jews were becoming westernized in their musicianship, so he did not know musical notation. Yet, he spends an entire year of his life writing out how you are supposed to sing if you are the hazzan in Frankfurt. He wrote this in great detail and in the best way he knew how.

I hope that I accomplished what I set out to do, which was to compare our part of the *masoret* with *torah sheb'al peh* and to show you the same process of how *torah shebe'al peh*, after fifteen hundred years of development and evolution, got written down and that the rabbis in the year 220 projected it all the way back to *Har Sinai*. The same thing happened with *minhag* Ashkenaz. You have a figure like the Maharil who says that this is kosher and holy and to pass it on carefully. A few hundred years later, there is a sense of urgency to write it down because the teachers of those later generations were concerned about making sure it was passed down properly. They started to write it down, in some cases in rabbinic fashion, and then ultimately in the nineteenth century in musical fashion. The illustrations that I brought to you should show the high degree of sanctity and the sense of power and attachment that previous generations had to this musical tradition. They put it on par and projected it back to the Sinai experience, which is why we get the term "MiSinai Tunes." Even though we know that these tunes do not go back to Sinai, they were given that kind of authority just like *torah sheb'al peh*. Ultimately, I am trying to show you that this is just another outgrowth of the rabbinic tradition, no different from *halacha*, no different from *midrash*, and it should not surprise us because, after all, it is part of rabbinic Judaism. I hope I have given you something to think about and some useful ways of looking at this material.

The Siddur as a Vehicle for Personal and Communal Change

Presenter: Dr. Steven Brown

Chair: Hazzan Marcey Wagner

Hazzan Marcey Wagner

Dr. Steven Brown is the Dean of the William Davidson Graduate School of Jewish Education and the director of the Melton Center for Jewish Education at the Jewish Theological Seminary. He is a master educator. His specialty is curricular development instruction and prayer. He was also the Dean of Distance Learning at the Seminary. He has written articles about the field of education in both Jewish and educational publications. I was incredibly fortunate to work with him on Project Etgar, a joint project of the Melton Center and United Synagogue, an afternoon Hebrew School national curriculum. It is core-concept based and was the brainchild of Dr. Brown and Dr. Abramson. I was a co-author of several pieces of the curriculum and worked with this man and learned so much at his feet about teaching, students, and learning. I am very proud that we have brought him to his first cantorial convention and we hope that this is the first of many. It is my pleasure to introduce you to Dr. Steven Brown.

Dr. Steven Brown

Marcey, thank you so much. The feeling is mutual about you as a cantor/educator, so it is nice to be here. I want to give you a different lens through which to view the *siddur*. There are many lenses that you could focus on. There is the musical lens, the poetic lens, the structural lens, and the *halachic* lens. I want to give you a slightly different lens and show you how the *siddur* can really talk to people in a way that we never saw before in the words of the prayer book. To start, I am going to ask you a question. When and why do people change? The change of a job means all kinds of adjustments and things that go along with the territory, whether it is a change in house or change in the way you do things. You change when an obstacle confronts you. It is something that is beyond your control and you are forced to make a change. People change when they grow and learn something new and it gives them the motivation to

change. Trauma makes people change. On the other hand, a *simcha* also makes you change. A wedding or a birth in the family can make you change. Illness makes people change. If I am told I have a heart condition, I should change my diet or the way I exercise. I have to live my life differently than I did before. People sometimes change when they are unhappy or bored with their current situation. I am sure that if we spent another ten minutes on this, we could come up with another ten dozen reasons why people change. Sometimes it is to learn a new profession; sometimes it is to be with a person whom you think you love.

If there are so many reasons for change, what gets in the way? Why is it so hard to change? What are the impediments? Anyone who has seriously tried to change himself or herself knows that it is not easy. What stands in the way of change? Inertia and habits stand in the way. Fear inhibits change because what you are currently doing is comfortable. There is also fear of how the people around you will react to this change. If a parent wants to make a change in life, they wonder, how will my spouse and children react? There is a lot of risk-taking involved in change and it is scary. Another reason not to change is because someone does not want to take responsibility. There can be psychological blockages inside that prevent change. Change can also be painful. For example, quitting smoking can be painful to do.

Often the process of change involves two components; it involves form and content. You know about form and content in art. All great art reflects its content in its form and its form in its content. If you look at the *Mona Lisa*, what is the geometrical form in which she fits? She fits into a triangle. All great artists, if they want to show stability and permanence, will use the triangle formulation. If you look at Michelangelo's painting of Moses coming down from the mountain ready to smash the *luhot habrit* and draw lines around his body, you would see that Moses would be a column and his arms would be a diamond, sort of teetering to one side. A diamond is a very unstable form in geometry. It stands only on one point. You see a picture of impending disaster. When we want to lose weight, what is involved in that physical change? A huge deal of mental work is

involved in that. You have to think, eat and perceive yourself differently. Form and content are intertwined and if you change one, you have to change the other.

What does all of this have to do with the *siddur*? I want you to open your books to the first *tefilah*, the first words that a Jew says in the morning. I want to show you how the *siddur* begins to deal with this issue of change. The very first words that we say in the morning are, "*Modeh ani l'fanecha melech hai v'kayam shehehezarta bi nishmati b'hemla rabah emunatecha.*" What word is missing from this *tefilah* and why? They are the very first words you say in the morning. You would think that *Hashem* would be put into the Jew's mouth. Now, when we say this, we have not washed our hands yet and our heads are still on the pillow. The very first Jewish thing you do when you get up in the morning is to make a differentiation between the physical self and the spiritual self and how both have to work together in order to be involved with Godly things. In that very small notion of not being able to say "God," the tradition is already sensitizing you to the fact that there are two parts to what is going to happen to you in the next few moments. There is a spiritual part of being close to God and leading your life according to *mitzvot* that involves physical preparation.

In the morning, you say the *b'rachah* for when we use the restroom. It gives thanks that all of our openings work correctly. We wash and then we put on *talit* and *tefilin*. *Talit* and *tefilin* are physical things that you are putting on your body. You are saying that body and mind, what we think and feel, and who we are physically, are one. In Judaism, there is no dichotomy between body and soul. The physical self and the spiritual self are one whole piece and you cannot have one without the other. You cannot be well off in one without the other. Both need to work together. Generally in Judaism, when we talk about resurrection, we say that you are going to come back as you. A resurrected person means that you are your body. You are what you are. This close relationship between the physical and the spiritual is the very first thing that the *siddur* tells us. It means that our physical selves when we get up in the morning have to be

as in order as our spiritual selves. If they are not, any kind of change or goal-setting is going to be problematic.

I am going to read a *tefilah* to you that you know. "*Elohai, n'shamah shenatata bi t'horah hi*", - What did you hear? You heard breathing from the *mahpik*. Do you think it is an accident that that *tefilah* was written that way? I am not so sure what soul means, but I do know that this prayer is about the fact that the breath of life and the spirit of life are interrelated and you cannot change one without changing the other. You need both working for you, the physical self and the spiritual self. If you have any doubts that the *siddur* is very concerned with our physical well being and how it relates to any possibility of doing the *mitzvot*, read "*Eilu D'varim She'ein Lahem Shiur*" and the second paragraph of the *Gemara*, "*sha'adam ochel peyroteyhem ba'olam hazeh*." What do they all have in common? They are all regular, daily, normal things. There is nothing here about the big picture; they are all about the little picture. Everyday, accessible, immediate things that you can do to hold out as a possibility for making the world, yourself and the people around you better. Again, that is stuck right in the middle of the balance between the physical and the spiritual.

Now we are going to look at the *Birchot Hashahar*, which are often misunderstood by people. When it says "*matir asurim*," what does it mean? It means that you are able to move and get up out of bed, as opposed to getting out of jail. What does getting out of jail have to do with getting up in the morning? When you are sleeping, you tend to have your body crunched up, but when you get up, you can stretch and move your muscles. What does "*she'asah li kol tsorki*" mean? It says, "all my needs," but that is a very grandiose term. This is a rabbinic euphemism for shoes. The rabbis had a problem with shoes. When you put on your shoes and tie them in the morning, you say "*she'asah li kol tsorki*." That is what that expression means. All the rest of them are very physical kinds of actions because your physical self is tied with your spiritual self. The act of *l'hitpalel*, of either judging oneself or getting close to God, means that it is both physical and mental. Change involves both parts of

ourselves. If I want to change the way I manage my time, what is one of the first things I have to do? I need to get a calendar or a day-planner. I should have everything in one place because I have a physical way of managing something that is very temporal.

We talked about the things that get in the way of change. The *siddur* throws something at us that I find rather striking. It talks about not letting the evil impulse in and keeping away from bad people. Then it says, "*umei'haver ra* (an evil friend)." What does that mean, an evil friend? An evil friend could be someone who poses as your friend because he wants something from you. A bad friend could be someone whose influence upon you is bad. Maybe it is the person who says, "just have a little" when you are trying to cut down on something like eating, drinking, or smoking. In the workplace, there are often people who are bad friends or colleagues who do not have your best interests at heart. A "*haver ra*" is a real problem and we all face them everyday. One of the first things the *siddur* presents us with is saying, "if you are going to change anything about yourself today, if you are really out to make a difference in your own life, beware that there are people there who you better be on the lookout for or at least understand what is going on in a given situation." It is interesting what the *siddur* does. It is first putting the physical and spiritual together and then it is giving an impediment.

Next we are going to look at one of my favorite psalms, Psalm 30, that we say every morning. I want you to read through this psalm, "*Mizmor Shir Hanukat Habayit L'david*" and answer the following question: who might have written this prayer and why? What was the antecedent human experience that gave rise to this artifact that we call a psalm? It might have been someone who was in battle and there were ups and downs in the battle, but somehow the person overcame the worst. It could be a form of deliverance. It could have been that a life-changing event occurred, but that person's faith in God remained strong and the experience reaffirmed this person's faith. It could be a more personal crisis or illness, for example. The metaphor of being thrown into the pit was physical or some sort of debasement. The vehicle of change was

crying out to God and God doing something in response. It might be someone who is getting ready to approach death. The person might be saying "You brought me to the position and You showed me who You are. I have been praising You all my life and if You finally let me go, what will our relationship be then?" There is a lot of anger in this sentiment. It says, "What good will it do You, God, for me to be dead? What will be left then? I cannot praise You, I cannot worship You, I cannot do Your *mitzvot*. What is the matter with You, God?" What all these answers have in common is that this is someone who has ups and downs. My personal opinion is that it is a person who suffers from chronic depression. When you are up and you are out of your depressed state, you see a beautiful and happy world with song and dance. When you are in the depths of that depression, that very same world can look very deep, dark and painful. I think this psalm is explaining that life has its highs and lows. It can be from trauma, from battle, or even just from living. Today the solution is Prozac. In the day that this was written, the answer might have been faith, something that goes beyond your physical amenities in life. Faith may indeed be a powerful force in dealing with ups and downs in life.

There is a famous *midrash* of a ship that goes out to sea and it is filled with all kinds of merchants who have every kind of ware. They have gold, silver, precious cloth, and gems and they are bragging to each other and they ask one man about his cargo. The man says that his cargo is the most precious of all. They ask to see it, but he says that he cannot show them. They laugh at him and mock him. Then, a big storm comes and the ship sinks with all of the cargo, but all the merchants are safe. They end up on shore and in the next few months, they are reduced to being beggars because they have no money to their names. A couple of months go by and they see the guy whom they previously mocked and he is well-fed and well-dressed. They asked, how is this possible? The man said that his cargo was his Torah knowledge and when he came to shore, they needed a teacher so they hired him. The question is what do we want for our children? Do we want inner goods or external goods? America is very good at selling you on the external goods. As Jews, we

want to teach ourselves and our children about the inner goods that are there with you no matter what.

In this psalm there are two echoes. On the one hand, I praise God and on the other hand, He has brought me down no matter what I do and sometimes I am not in control. When I read the words, "*va'ani amarti v'shalvi, bal emot l'olam*," the day after 9/11, I thought that *pasuk* would never be the same again for me. In my ease, I thought that my foundations could never be shaken. We all go through life and our foundations get shaken, and yet life has to go on. Where is this psalm located in the liturgy? It is the bridge between *Birchot Hashahar* and *P'sukei D'zimrah*. Do you think that is an accident? I do not. I think it is there because *Birchot Hashahar* is all about the physical self and *P'sukei D'zimrah* is all about praise to God who created this gorgeous, beautiful world. Not everyone gets up in the morning and is in a mood to see the beauty of the world. I think that this is the *siddur's* way of giving us permission to sometimes get up on the wrong side of the bed, to sometimes realize that you can be down, but not out, and to realize that life has its ups and its downs. It is also interesting that the *Mourner's Kaddish* follows this psalm. If you have ever really gone through the change process and you are not meeting your goals as fast as you thought, you should just give it some more time and pull yourself up by your own bootstraps. I think it is no accident that this *tefilah* is right where it is in the liturgy. Let us talk about *Shirat Hayam*, for example. Why do we say *Shirat Hayam* every day through the lens of change? What is it doing for us? We could be reminding ourselves that we have the potential to leave Egypt any day we want to leave. It could also be that when we get up, we are facing a very big Red Sea. There are things in our lives that seem unsurpassable and we get up with that how-am-I-going-to-get-through-this mentality. It gives us permission to sometimes say, "This might not be a great day, it might be a difficult day, but I have got to hold on and have faith."

One of the biggest things about change is how we change ourselves in our relationships with others. Most of you remember what the Jewish

word is for the process of change. It is *t'shuvah*. The process of *t'shuvah* is what we talk about in terms of real, authentic, personal change. Rambam had four steps in the process of change. They were: recognizing the problem; making a decision to apologize to the person wronged; actually apologizing; and being faced with the same situation and not doing the wrong thing again. The first *b'rachah* in the *hatimah* of the *Amidah* asks for insight, intelligence and knowledge. The second *b'rachah* says that you should measure yourself against the values, ethics and *mitzvot* of the tradition, and decide that you are going to do *t'shuvah* once you recognize that there may be a problem. Make a decision to do something about it and act on the value system that you say you believe. What is the third blessing? It is asking for forgiveness, which is also the third step of *t'shuvah*. What sometimes prevents people from making up with someone that they wronged a long time ago? They are afraid of reopening the wounds. You go and apologize and the other person lets you have it. So, if you go and apologize, "*s'lah lanu avinu*," what happens next? There is pain involved with opening up old wounds and with asking for forgiveness. If you are successful with getting through the pain, what happens next? "*r'fa-einu adoshem v'neirafei*," healing may occur. The wound will now be replaced by a healing scab and hopefully a stronger and renewed relationship will come to you. If all four of those steps work, then, please God, "*barech aleinu et hashana hazot*." Then things will be good and productive and we can resume a productive working relationship. This process is the essence of real change when it comes to interpersonal relationships.

There is also a process of institutional change that the *siddur* lays out for us. How many of you have ever been involved in long-range planning? What is the very first thing you do when you create a strategic plan? You revisit your mission statement. You ask, "What do we stand for, who are we and what do we aspire to do?" You cannot plan for something if you do not understand the goal of the whole organization. First, you create a mission statement. The second thing you do is to set up boundaries for this planning process. It is unethical to let people make decisions about things if in the end you are not going to live with their decisions. The next

step is to analyze the weaknesses and the things standing in the way. Then you look at the strengths. Once you have all of that done, you start writing the long-range plan in great detail. The last step is to get it passed and funded. Now look how the *siddur* handles it. Step one it says, "*t'ka b'shofar gadol l'heiruteinu*." It is a cry for the mission. The next paragraph says, "*hashivah shofteinu k'varishonah, v'yo'atseinu k'vat'hilah*." Those are the boundaries and historic definitions defined by our mothers and fathers of the institution. The next step is, "*v'lamalshinim al t'hi tikvah*." We look at all the pressures and the impediments that stand in the way of fulfilling our mission. The next one says, "*al hatsadikim v'al hahasidim*." Who are our friends and what are our resources? Who can help us move forward and solve these problems? If you do all of these things, then, "*v'lirushalayim ircha b'rahamim tashuv*." You can build a new Jerusalem, a new institution. If I am very lucky, "*et tsemah david avd'cha m'heirah tatsmiah, v'karno tarum bishuatecha*." I am victorious, the thing is terrific, the board passes it and if you are very lucky, you will have "*keren y'shuah*." It not only means victory in Hebrew, but it also means endowment.

What I have tried to show you today is how I read into something in the *siddur*. I am not claiming that there is scholarship to attest to everything I have said. I am merely taking a lens and I am focusing on the *siddur* to say that this book, in addition to everything else it is, is also a self-help book. It is a very realistic way of facing daily life and trying to be better than we are. In the traditional sense of asking, *l'hitpalel* means both to pray and to judge oneself in order to hold oneself accountable. It means change, growth and repair. I think that the elements are there for you as hazzanim to see, to teach and to make people realize that the power of this book is extraordinary in what it can add to people's lives. You, sweet singers of Israel, have very much impressed me in the twenty-four hours I have been here. I have been overwhelmed with the beauty and the splendor of this group of people. It gives me great hope. I think that you are the most important liturgical teachers, because I believe that God speaks to us through music. My soul is moved by music more than words. I salute you and thank you very much for having me.

**Temple Israel Center
280 Old Mamaroneck Road
White Plains, NY 10605
1/23/05**

**FOUR WESTCHESTER PROFESSIONAL &
COMMUNITY LEADERS: RABBI GORDON
TUCKER & AMY COHN, MARK & GLORIA BIELER,
TO BE HONORED March 19,
AT TEMPLE ISRAEL CENTER, WHITE PLAINS**

Rabbi Gordon Tucker & Amy Cohn of White Plains and Mark & Gloria Bieler of Scarsdale, who have significantly shaped their professional and Jewish communities, will be honored at Temple Israel Center's annual dinner dance on March 19 at 8:00 pm at 280 Old Mamaroneck Road in White Plains. These four remarkable individuals, noted professionals in their fields, have also forged alliances throughout Westchester's Jewish community and helped to introduce pluralism to Israel's religious life through their leadership roles in the Masorti Foundation, which fosters Conservative Judaism's presence in Israel.

Rabbi Tucker is celebrating his tenth year as Senior Rabbi of Temple Israel Center in White Plains. Rabbi Tucker came to TIC after a distinguished 18-year career at the Jewish Theological Seminary of America, where he served as Academic Dean of JTS' Rabbinical School, where he still teaches. He serves on the Rabbinical Assembly's Law Committee. He regularly publishes articles in journals and his translation of and commentary on Abraham Joshua Heschel's three-volume *Heavenly Torah* has just been published. Rabbi Tucker studies weekly with his colleagues at White Plains' Hebrew Institute (Modern Orthodox), Bet Am Shalom (Reconstructionist) and Kol Ami (Reform) synagogues, and in an all-too-rare alliance, the rabbis have led joint trips to Israel and together formed White Plains' Israel Action Committee. He chairs the Masorti Foundation.

Amy Cohn, as Director of Capital Projects for the New York Botanical Garden for several years, guided such major projects as the Enid Haupt Conservatory and the Everett Children's Adventure Garden through planning, design and construction. Now with Levine & Company, she oversees major design and construction projects in New York City. She brought her professional skills to bear as advisor to TIC during its recent building campaign and to the Solomon Schechter School during their recent construction of an Upper School. As a Board member of Solomon Schechter School and a guide to college students and graduates in the TIC community, she has touched many lives in Westchester County. The Tucker-Cohn home is a magnet for the TIC synagogue family.

Mark Bieler's very successful career in human resources management at Manufacturers Hanover Trust and Bankers Trust Company, where he was Executive Vice President and Director of Human Resources, has brought him such honors as Professional of the Year Award from the Society of Human Resources Management. A frequent keynote speaker at all major HR-related professional societies' annual meetings and a member of The New School University's Graduate Faculty and instructor at NYU, Bieler is now President of Mark Bieler Associates, consulting at the CEO level in strategic human resources and organizational matters. His professional skills benefited TIC enormously during his three-year presidency of the synagogue: he initiated a far-reaching survey of the membership; managed the searches that brought not only Rabbi Tucker but Rabbi Neil Zuckerman, Executive Director Joe Raboy and former Education Director Nellie Harris to TIC; and guided TIC's Synagogue 2000 team. Bieler led the Rabbinical Assembly's five-year strategic planning process. He serves as Treasurer of the Masorti Foundation.

Gloria Bieler, a psychotherapist with a private practice in Westchester, has lectured on parenting and family issues. She has served on TIC's Board of Trustees, Executive Committee and Nominating Committee. A leader of the congregation for eighteen years, in addition to the Interior Design Committee, she has chaired the synagogue's Youth Board, Adult Education Committee and the Share In Shabbat series. She is also a member of the Board of JDUB, a non-profit organization promoting

alternatives in Jewish music geared to young adults. She serves as Vice Chairperson of the Masorti Foundation.

The dinner dance, always an elegant and festive evening, with cocktails, dinner, live music and dancing, is open to anyone who wishes to celebrate with these four extraordinary individuals. It will take place on Saturday night, March 19, at 8 pm at Temple Israel Center, 280 Old Mamaroneck Road in White Plains. Anyone wishing to attend or to purchase a journal ad, may contact Susan Galla at the synagogue office at 948-2800, ext. 112.

2005 Convention Planning Committee

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